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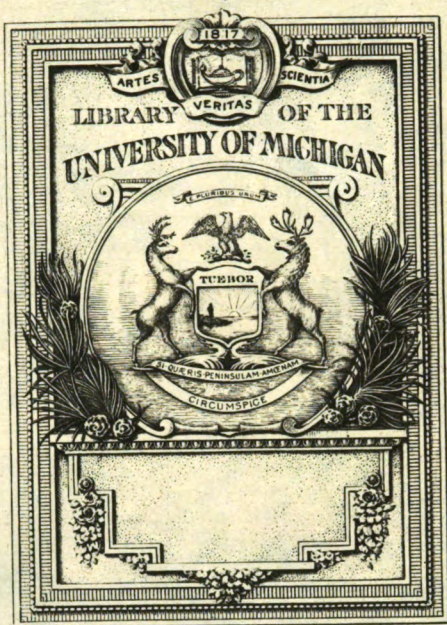
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OBSEQUIES OF POPE BENEDICT XV

DISCOURSES OF BISHOP SHAHAN AND MONSIGNOR PACE.

DISCOURSE OF BISHOP SHAHAN

Solemn Pontifical Mass of Requiem was celebrated in Baltimore Cathedral Thursday January 26, by Archbishop Curley for the Repose of the soul of Pope Benedict XV. On this occasion Bishop Shahan delivered the following Eulogy.

And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Math. xvi, 18-19.

Your Grace, Right Reverend and Reverend Fathers, dearly beloved brethren;

The Catholic Church mourns to-day the world over, the loss of her head—Pope Benedict XV, who for eight years has governed the faithful wisely, charitably, and successfully. Full of days and of merits he has laid down the heavy burden of his exalted office, and gone before his Creator and his Judge to render an account of his stewardship. There is, therefore, at this moment no

longer a Successor of Saint Peter. In other words the normal life of the Catholic Church is arrested, her unity is in peril, and with it the security of her doctrine, the vigor of her discipline, the entire continuity of her religious life. For to Peter alone was it said "Feed my lambs, feed my sheep," and again "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." To Peter alone was given the power of the keys. Therefore, when his place is vacant the Catholic heart is oppressed by fear and anxiety until the good news goes forth that there is again a Bishop of Rome, again a successor of Saint Peter, and as such heir of the divine promises and Vicar of Jesus Christ upon earth.

How could it be otherwise? It is through the Pope that we come regularly into contact with the Divine Founder of our religion, and that the Holy Spirit enters into our lives as members of the one true Church. It is through the Pope that we know the Catholic Church of to-day to be identical with the Church founded by the Apostles. It is through the Pope that the history of the Church appears as a prolongation of Calvary: as a body they have only too well verified the sublime word of St. Paul, fulfilling in their own persons whatever may have been lacking to the sufferings of Christ.

It is through the Pope that the Church appears from age to age as one, holy, Catholic and apostolic, and that her glorious history takes on for us its real meaning and uses.

When Benedict XV was chosen, the world was entering on a war disastrous and exhausting beyond belief. His devoted flock was arrayed in hostile camps and the field of battle was largely in Catholic countries. The ordinary direction of Catholic life, the daily solicitude of all the churches, was everywhere seriously impeded. Mankind was deeply stirred to the ends of the earth. And as the conflict deepened, the old political order of Europe was threatened. Ancient and powerful states, great empires and kingdoms, collapsed amid unspeakable carnage and ever new horrors of war. Wherever the new pope looked, the Catholic religion was imperilled, and he might well believe that never had graver responsibilities fallen to the lot of any pope. Guided and comforted by the Holy Spirit, and sustained by the perfect unity of the Catholic Church and by the prayers of his world-wide flock, he met all the complex problems and trying situations which every day clamored for solution.

During the war he never ceased his efforts for peace. Formal appeals to the belligerents, public prayers, definite proposals of peace, he neglected no opening that promised success, nor was he cast down or humiliated by failure. From the beginning, he set himself to mitigate the extraordinary sufferings of the war, particularly the lot of prisoners, the cares and anxieties of their families and the ravages of famine. In the enormous literature of the war no page stands out so splendid and consoling as that on which are inscribed his tender and fatherly appeals for the starving children of Europe.

During the first half of his pontificate, the Vatican was literally the clearing-house of the sorrows and sufferings of the world. Catholics and non-catholics appealed to Pope Benedict for aid and comfort, and through his saintly hands poured out a never-ending stream of charity. He threw his vast and beneficent influence in favor of all the broad and generous relief work that so honors our own beloved country, and goes far to offset the shame that attaches to mankind for the unutterable crime of the Great War.

From the beginning he provided with fatherly insistence for the religious welfare of the soldiers and sailors in both camps. The Christmas truce and the burial truce were inspired by him. Private prayer, particularly the prayer of little children, was encouraged by him, and to crown the works of his ingenious piety he appealed to the Queen of Peace, a glorious new title which he added to the honors of Our Blessed Mother as Intercessor of mankind in the great depths of its sufferings.

In his short pontificate the Catholic world was to a great extent prevented from personal access to Pope Benedict. The first half of his reign fell during the war, while the second half beheld the economic exhaustion of Europe and the uncertain efforts of the newborn states to establish themselves. In all these

political changes vital interests of the Catholic Church were and are yet involved, and Pope Benedict set himself to save them, but with consummate prudence and with due recognition of the utter ruin of the old European order.

It is a fact that since the war the Catholic Church has been widely welcomed into the great comity of nations. This is evident from the largely increased national representation at the Vatican and the corresponding increase in the number of papal representatives in all parts of the world. In this respect the most striking success of his pontificate is the resumption of friendly relations with the French republic. He was also much gratified by the success of his efforts in favor of Catholic foreign missions affected by the defeat of the central powers. He lacked only peace and time to accomplish still greater aims for the welfare of mankind.

The eight years of his pontificate are marked by many important measures for the welfare of the Catholic religion. The most far-reaching perhaps was the promulgation of the new code of canon law, whereby the old and complex legislation of the Church has been successfully adapted to new times and changed conditions.

He was well acquainted with the genius of our institutions and cordially welcomed all Americans who came to visit him. The visit of President Wilson gave him much satisfaction, and his reception of the Knights of Columbus was in every way memorable. Non-Catholic visitors to the Vatican praise his gracious reception to them. His fatherly reception of all American bishops and clergy since the war endeared him greatly to their flocks, and had he lived to make a larger acquaintance, he would doubtless have influenced strongly our religious life.

After all, the pontificate of Pope Benedict was only a chapter, the latest, in the history of the Catholic religion. With the prestige and the success of his illustrious predecessors, he inherited also their trials and their sufferings. In this way his reign may be said to summarize the last hundred years of the papacy during which time it faced enmities and hatreds that had been long accumulating, and burst upon it, finally, with incredible violence.

One hundred years ago there succumbed on the desolate rock of St. Helena the last of the world's great conquerors, and almost at the same time there passed away at Rome a pope whom he had abused and persecuted beyond belief. Yet to-day of all the political creations of Napoleon, by which he re-made Europe, not a vestige remains, while the religious and moral authority of the successors of Pius VII has continued to grow in extent and intensity.

But all this time, the whole length of the fateful nineteenth century, the papacy has kept up a ceaseless conflict with the heirs, open and secret, of the policies of the conqueror, with an unrelenting menacing Caesarism, clad in shining armor, with ravaging philosophies of moral decay and collapse, with irreligious and hostile purpose latent in letters and in the arts, in the press, in social and educational science, in almost every form of modern progress. Armed only with faith in its divine mission and authority, its only security the divine promises of Jesus Christ, the modern papacy has stood in the breach as the defender of His gospel, letter and spirit, against its many enemies. It has preserved intact the Word of God: it has maintained the constitution of the Church; it has confessed the Divinity of Jesus Christ and has admirably honored His Blessed Mother; it has preserved the rights of Holy Church against invasion and confusion; without fear or flattery it has instructed peoples and rulers in their duties; it has shed abundant light on the social order and the complex rights and duties of all classes of men; it has expounded Christian philosophy with fullness and dignity, and has rejected the coarse and baneful philosophies of matter and the senses, of rationalistic pride and hollowness.

What is the secret of this wonderful renewal of its vitality? And where is the source of the vigor and the wisdom which it has manifested throughout a century of powerful enmities, itself reduced to the elements of its commission? Precisely in this commission, this divine commission, it has found from one situation to another, the strength and the foresight and the courage to carry on amid a thousand hostilities the mandate of its Divine Founder.

And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Math. xvi, 18-19.

O fateful words! The pilgrim to the Fisherman's Tomb at Rome and the idle visitor lift up their eyes today and behold them written in gigantic letters about the base of the dome of St. Peter's, heralding forever and consecrating, as it were with befitting majesty, the incomparable genius that built for them this pedestal thrice glorious among the works of human imagination and skill. But far more glorious is the historical career of these words of power from the day when they were first uttered in remote Palestine to our own time.

Nothing but their sacramental efficiency can explain the influence they have exercised in every century, in every form of civilization, amid all kinds and manners of men. They have sundered the spiritual from the temporal order, at an awful price, it is true, nevertheless by no means excessive; they have shaped the exercise of this dearly bought spiritual independence and conditioned the frame-work of ecclesiastical authority, whose dignity and serviceableness they have saved while they prevented it from degenerating into anarchy or becoming hopelessly the tool of secular passion or purpose; they were ever and are yet the sufficient instruction of the Successors of St. Peter, replete with freedom of action, but also replete with terrible admonition for men who believe in the divinity of Jesus Christ, His tender affection for Holy Church, and His inevitable just judgment of those who sit in the place of Peter, but do not the works of Peter; they have affected the growth of great sciences, doctrinal theology, canon law, moral theology, Church history, even of philosophy; they have fashioned effectively the civil and social order, for there was a long and troubled period, when the average Christian mankind of Europe looked to the papacy as a paternal power, and saw in each succeeding pope a moral patriarchal authority, the only one capable of dominating an arbitrary feudalism; of compelling for the poor, weak, and helpless, some measure of justice; of enforcing basic principles of the law of nations, and of planting deeply in the heart of Europe those principles and ideals through which the Western world put off its ancient paganism and even yet stands out as fundamentally different from and superior to the non-Christian Orient; they were and are the divine source of the combined insight and courage which have regularly distinguished the Successors of St. Peter, even when European society had reached the lowest ebb of its fortunes, and was everywhere dominated by a narrow and selfish secularism that abused holy institutions for vile ends.

Through these divine and imperishable words the Successor of St. Peter is forever lifted above the ordinary course of human passions and purposes, forever exhibited to mankind as the symbol of Christian unity, the criterion of Gospel truth and life, the witness and custodian of Christ's teachings, the judge of the brethren in all charity and equity, and therefore the natural guide and adviser of Christian society in all that pertains to religious faith and morality, and even in those large spheres and phases of human life that are affected for good or evil by our moral principles, or rather by the lack or weakness of them.

Benedict XV was indeed a great and good Pope, and his exemplary life, in the face of mankind, commended him to all who came in contact with him. He was truly the Vicar of Jesus Christ, but he was also an humble follower of the Divine Master, and would be the first to ask the prayers of the Catholic world that the perfect justice of God might soon be satisfied in his respect. May the Queen of Peace soon open the gates of eternal peace to him who labored so steadily for its counterpart on earth!

Holy Church also beseeches her children to pray for her in these days of her

sorrow and her danger. She is ever encompassed by adversaries, and her work on earth is at all times gravely impeded. She is the Bark of Peter now bereft of her pilot, and she knows only too well how near and how violent are the storms of oppression, injustice, and calumny; how treacherous are the currents on which her daily life moves, and how cautiously she needs to steer among the reefs and shoals of cunning and malice, of deception and selfishness, and the many falsities of the world.

Above all may Jesus Christ send her soon a worthy Successor of St. Peter, endowed with every priestly virtue, a man of holy faith and pure spiritual vision; a great heart alive to the power of love and pity and sacrifice, of patience and moderation, in a world filled with an untameable spirit of revolt, torn asunder as never before, a world steeped in suspicion and hate, seeking peace blindly in the turmoil of the senses and the idolatry of the flesh, shouting a dozen vain philosophies and ignoring the only rules of life that have ever saved men from contempt of themselves and of reason, society, and life itself. Send us, O Holy Spirit, such a successor of Benedict XV, a Good Samaritan for our suffering humanity, and a Good Shepherd for Thy world-wide flock!

DISCOURSE OF MONSIGNOR PACE

On Monday, January 30, a Solemn Mass of Requiem was celebrated at the Catholic University by Monsignor Dougherty, for the repose of the soul of Pope Benedict XV. Monsignor Pace delivered the following Eulogy.

The thought of the world centers to-day on Rome. The heart of humanity turns to the Vatican Hill. Within the shadow of the mighty dome, a deeper shadow has fallen. In the midst of it lies the figure of one who but lately reigned as the Sovereign Pontiff, as the Vicar of Jesus Christ, as the visible Head of the Catholic Church. But to-day the chair of Peter is vacant. The voice that spoke to the nations is still. The hand that so often was raised in blessing upon mankind is motionless in death. The soul of Pope Benedict XV has passed from labor and sorrow to everlasting peace.

Where his mortal frame lies at rest are gathered the foremost dignitaries of the Church, the representatives of secular power, men and women of high degree—gathered to pay tribute to a man who was neither king nor emperor but simply the Father of the faithful, who led no army, but guided the flock of Christ, who hoarded no riches, but freely dispensed the treasures of grace. To such a one the world pays homage, as though to wrest from death its sceptre, and proclaim the triumph of its victim.

But if Rome be the central scene, the entire world is to-day a temple of sorrow. One solemn requiem sweeps over the earth, one prayer to the God of mercies, that the soul of His servant Benedict be joined to the company of the blessed Pontiffs who have borne the burdens and the honors of the Fisherman's throne.

The very suddenness of his passing but serves to intensify the meaning of this world-wide lament. In truth it would seem that the souls of men, without warning or time for deliberate thought, had been startled into an expression of regret spontaneous and sincere. They realized in one flash of thought the greatness of their loss and the depth of admiration which till then they had hardly suspected. So from all the peoples, whatever their nationality or creed, there goes to the tomb of Benedict XV a tribute of grief, of recognition and of gratitude for his service to the cause of mankind.

What greater tribute could plan or purpose have devised? What utterance more eloquent of humanity's feeling? What proof more decisive of that common impulse which leads men to honor the name and the deeds of the Pope, the man, the lover of his kind?

At the moment of his death, the great ones of earth were debating the problem of the world's restoration. Out of their discussion, new questions, new difficulties, new grounds for apprehension emerged. And, far from the scene of their counselling, arose rumors of struggle and threatenings of conflict and the protest of peoples impatient at the delay of long sought relief. Then, on the instant, their murmurings ceased for a while. For a moment at least, their present concerns were forgotten. Their minds riveted on the single object which the death of the Pope presented, became, for the time being, one. Their interest, in surprise, in respect or in heartfelt sorrow, united them, made them forget their differences, bowed them in reverent silence.

Shall we see in all this merely a burst of emotion? This unified thought and regret—was it only the result of a mental contagion that spread from land to land and from soul to soul? Or was it rather the expression of an attitude for which reason can be given—the voicing of an appreciation which time and fuller knowledge will deepen and confirm?

For the Catholic mind, there is but one answer. The Pope is always our Father; and always his death is our bereavement. Of the millions who mourn him, comparatively few ever stood in his presence or heard his voice or knelt to receive his blessing. Yet all have felt his influence, have realized that he lived for them, and that he exerted in their behalf whatsoever he possessed as of nature's endowment or in virtue of his high office. His power and ministration went out to the various needs of the world, and so upon each who received it there fell a special form of benefaction and a particular debt of thankfulness.

We, more than many others, have reason to mourn him. In Pope Benedict we venerated our supreme ruler. To his wisdom we looked for guidance. In his good-will we found encouragement; in his words of approval, a reward for our efforts. Above all, we found in his life, his spirit, his attitude and his course of action, the pattern for our loyal imitation. His indeed was the *magisterium fidei* established by Christ to teach us the doctrine of faith; his the *cathedra* whence of right he could speak, as once spoke Peter, in the name of the Holy Spirit. Likewise, he taught us, through his example, the deepest lessons of life. He showed us, as no mere philosophy or theory could show, what it is to be a man, what it means to be a Christian, to bear with adversity, to face opposition, to endure false report and, amid trial unceasing, to abide in justice and deal in charity toward all men.

Such lessons he could teach because he had mastered the art of living. Such direction he could give because he had trodden the path of righteousness. He had trained himself in the knowledge of his own soul, and schooled himself in the wisdom of Christ. Through wide experience he had come to know the meaning of human nature, its possibilities for good and its liabilities to evil. He had read deeply the reality of the world, discerning its motives, its aspirations, its pretexts; looking upon the aims of ambition, the schemes for power, the greed for gain, the recklessness that trampled on right and laughed at the cry of suffering. All this was plain to him; yet he saw, as Christ had seen, that out of evil good might come and out of the ruin wrought by sin the structure of a better world. He knew that this was possible; and he knew, as few others of our day have known or seem yet to understand, the cost of such an achievement.

It is well that we ponder these lessons. It is wholesome for us who are striving to fix and maintain the standards of worthy living, that in spirit we kneel with the throngs who gather in sorrow at the tomb of Pope Benedict. The ends for which he labored are the vital concern of our nation. The evils which he sought to remove are the worst enemies of America's life, of our free institutions, of order and justice and law. Who of us now cannot recall that fateful day when above the clash of arms the voice of Benedict arose, fearlessly pointing to the causes of the world's disaster? And who that has at heart the welfare of his country, can think without trembling of the baneful effects on our national life, were those causes to continue unchecked? They were not hidden evils. To uncover them, no keen scrutiny, no profound searching was needed. What was needed, what the crisis called for, was a man of courage, a man who could say to the powers of earth: there is wrong among you. There are sources of evil

which no pretence can disguise, no violence remove, no protest or recrimination excuse. Courage was needed then, and Benedict showed it. Courage is needed now, in America, to look honestly into our conditions, to appraise our moral status and forthwith to apply remedy wherever such is called for. We who appreciate frankness and clamor for facts and pride ourselves on getting at the root of things—we surely have much to learn from this Pope's example. If the teaching of truth without regard to the way it may be received, is an evidence of worth, then Benedict XV deserves a place among the world's great teachers. And if the plain straightforward statement of principles, with no heed for the warnings of human respect, be any indication of strength, then Benedict XV must be honored as a man of character.

That his teaching was so largely unheard or unheeded, that it neither ended the strife at once nor quieted the tumult of passion—can be readily understood. If the man in anger is deaf to reason, the multitude in wrath is far less able to distinguish the right from the wrong or even to prefer what makes for its own best interests. Pope Benedict surely knew this. He knew, moreover, that the deafness of the world was no symptom of sudden disease. It was the final manifestation of a spirit that had developed through centuries, a spirit begotten in error, fostered by selfishness, instructed by lust of power. He knew that in spite of much discouraging about the rights of man, not right but might had come to be the arbiter. He expressly declared that "never, perhaps, was there so much preaching about the brotherhood of man as there is in our day . . . yet never was man in reality less of a brother to man."

But this insight in no way altered his determined purpose. It set no inhibition against his resolve to preach the gospel of justice by being just and to prove the meaning of charity by deeds of unquenchable love. Only from this point of view can we explain his firm impartiality, his appraisal of rival claims, his equal distribution of service to all the belligerent nations. On any other ground he could easily have justified the favoring of a cause, the casting of his influence in one direction, the decision of controversies that were appealed to him on their own merits and often on the ground of their significance for the Papacy itself.

With such a situation, there could not be question of force; he had none. With problems of this nature, mere diplomacy could not cope; nor did he think of it. What he did think of, what decided *a priori* his action, was his office and the duty which that entailed. For he understood in his intelligence and felt in his heart that he was the Father of Christendom, that among the men who were fighting, under whatever flag, were his spiritual children, and that if they had forgotten the bond of brotherhood he would not, and could not, forget his fatherly obligations or forego his fatherly right.

The world indeed had lost sight of this truth. It had come to look on the Pope as the Bishop of Rome, as the head of a church, one of the many churches that claimed to represent Christ. And consistently with its own supposition, the world expected that Benedict XV would yield to pressure and surrender his principles for the sake of his own advantage. That he refused to do this, that he held fast to what justice demanded and rebuked the doing of evil wherever it was done, should have called forth praise and gratitude. It should have been a cause of common rejoicing that amid the confusion and darkening of counsel one ruler was found, a spiritual ruler—who could judge fairly and act without bias or passion.

Such, we know, was not the general verdict. But we also know that the world's opposition gave the Pope new occasion to manifest his greatness of soul. That blending of justice and charity which he so strongly advocated, was exemplified by him under the most trying of circumstances. Not only was he fair to all; his fairness was enhanced by the spirit of love. It was his love for mankind that made him ingenious in finding out ways to relieve distress and to provide both for bodily ills and for those that afflicted the mind and the heart. It was the charity of Christ that constrained him to soften the lot of the captive, to bring to their loved ones tidings of those who had fallen in battle, to repair the wastage of war, to make the Vatican itself a clearing-house of information that gave its service to all with equal generosity.

While he thus drew good from evil, he was ever conscious that the evil was

there—that it was growing day by day, that neither the claims of justice nor the ministration of charity could avail so long as the nations continued their strife. And all the while, he was bending his mind upon the one great purpose which was the keynote of his life. All the while he was seeking to end the struggle by showing the peoples how they might come together on the basis of justice and dwell together with greater security in the bond of Christian brotherhood.

Is it necessary now to remind ourselves that Pope Benedict was first to point the way to a lasting peace? Is there any comfort in thinking how much the world might have spared itself—how much in the way of slaughter, destruction and hatred might have been avoided—if the Pope's proposals had been accepted and carried into effect? For three years and more the problem of peace has been under discussion. Can we say that its solution has been found in any principle more firm and deep and abiding than those which the Pope proclaimed? May we hope that out of its bitter experience the world will draw lessons of wisdom higher than those which are taught in the gospel of Christ?

According to their various philosophies, men will answer these questions or set them aside. But none can say with truth that Benedict XV did not exemplify in his own action the principles for which he contended. None can say that he lived by theory alone, or dwelt in a realm of vague ideals. That he was a man of vision looking forward to better things for mankind will readily be admitted. But it was no vain optimism that prompted him or made him restive at the delay of fulfillment. He remembered the words of St. Paul: "Charity is patient"—"beareth all things, believeth all things, hopeth all things." A man of initiative, of tireless energy, of labor that knew no relaxation, he none the less could wait and bide the time which God had appointed. He could bear with calm to be misunderstood and misrepresented, hoping always that the truth would prevail and the Church be vindicated. He was even large enough, in his patience, to rejoice that what he had originated for the welfare of mankind should come to be realized, though no credit were given himself nor any official part in framing the covenant of peace.

May we not see in the universal sorrow which his death has caused, some measure of vindication? When those who are not of his faith and yet are earnestly seeking to further the Kingdom of God, openly acknowledge that they are his debtors; when everywhere a disposition is manifest on the part of intelligent men to confess the need of religion as a factor in human progress; when it is plainly seen that the spiritual forces of Christendom must be united in order to combat the forces of evil; when it is recognized that neither faith without joint endeavor nor organization without the guidance of faith can restore the world—is it overbold to say that Benedict XV has taken his place among those who pass through tribulation to glory and through patience to a reward exceedingly great?

It were idle to imagine that he expected justification before the tribunal of human opinion; he knew too well how diverse are the standards and how changeable the estimates of men. What he, as the Vicar of Christ desired was the victory that overcometh the world—even our faith. To have men realize that only through Christ can they enter the way of peace and only through the Church can they seek and find Him—such in the last analysis was the aim of Benedict XV.

We turn again in thought to the majestic basilica which enshrines the first of the Apostles and his latest successor. In the measure of time twenty centuries lie between these two—centuries of change in all that gives value to human existence, in belief, in knowledge, in forms of government, in the arts of civilization. Yet these two are as one—in office and commission, one in their relation to the Savior of the world and to the Church which He established.

About them ebb and flow the tides of human life—the varying currents of sorrow and joy, of hope and fear, of triumph and disappointment. But to these two has come the final vision whereon no shadow falls. Before them spreads the whole course of Providence, and in it they behold the manifest power of the Father and the merciful love of Christ Jesus and the light unailing of the Holy Spirit.

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MEMORIAL EXERCISES FOR
DR. THOMAS CHARLES CARRIGAN

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MEMORIAL EXERCISES FOR
DR. THOMAS CHARLES CARRIGAN

Memorial Exercises in honor of the late Dr. Thomas Charles Carrigan, Dean of the Law School of the Catholic University, were held in the Moot Court, February 8. The speakers were: Dr. Peter J. McLoughlin, Acting Dean of the Law School, Mr. George Drew Vail, ('22), Rt. Rev. Monsignor Pace, and the Right Reverend Rector. The text of the discourses follows.

TRIBUTE OF DR. PETER J. McLOUGHLIN

On the fourth day of August, 1921, Divine Providence called to Himself the soul of Thomas Charles Carrigan, Dean of the Law School of the Catholic University of America.

Born at Worcester, Massachusetts, September 5, 1827, the son of Charles and Ellen Thornton Carrigan, he received his early education in the schools of his native city. He later pursued courses at Holy Cross College, Ottawa University and Boston College and was graduated from the latter institution in 1895. He then entered the Law School of Boston University and was admitted to the Bar in Massachusetts in 1897. For fourteen years he practiced his profession with distinction and profit. While still engaged in the practice of law, he found time to do research work at Clark University and received from that institution the degree of Doctor of Philosophy in June, 1911.

Thoroughly equipped with a range of practical experience as a practising attorney and a profound scholarship, he was called to this University to the Departments of Law and Education in September of the same year.

Shortly after his coming, Dean Robinson of the Law School passed away and Doctor Carrigan was made acting-Dean. The following year he was elected James Whiteford Professor of Common Law and made Dean, which position he held to the time of his death. In 1913, Ottawa University conferred on him the degree of Doctor of Laws.

It was less than two months after joining the faculty of law that the great responsibility of directing the Law School was intrusted to him. Dean Robinson had been called to his reward after a well rounded and busy life that had been devoted to the promotion of the best legal ideals. His eminent reputation, both as an author of important legal works and as a professor of marked attainments, had made him the logical choice to assume charge of the Law School of the newly created Catholic University of America.

During his regency, he had opportunity to cultivate deep research in the law and to encourage his pupils to imitate him. His name, as founder of the Law School of the Catholic University of America, is cherished by them in no uncertain terms.

To assume the headship of the Law School as successor to such a brilliant legal light was the task assigned to Doctor Carrigan. It was a task that required much ability and tremendous exertion. He possessed the first. He gave the second unstintingly.

Quick to observe that the trend of the times in legal education was the discarding of the text book-lecture method and the adopting of the more difficult but more satisfactory case system, he decided that the change must be made. Dean Carrigan's entrance into the field of legal education at the Catholic University of America marked the ending of one stage of legal education and the beginning of another. The change could not be effected hastily; it must be made gradually. By patient toil he accomplished the change. Today, the case method is firmly entrenched in the educational system of our Law School and stands as one great monument to the second founder of the Law School.

Another monument of his zeal and industry is the Law Library. At the time he assumed charge of the Dean's office, the law library contained 1800 volumes. To-day, as a result of his indefatigable efforts, it numbers over 14000 volumes. Many of the books in the law library today, are donations obtained through his activity. He enlisted the aid of the Hierarchy and Catholic lawyers throughout the country and inaugurated an unique system of obtaining gifts.

The first gift was a set of the Rhode Island reports made by the Right Reverend Matthew Harkins, Bishop of Providence. Other gifts followed. Today we have the reports of thirty five of the States of the Union. Of the remaining reports several have been promised. We hope the day is not far distant when we shall have the reports of all the States, in accordance with the scheme formulated by Dean Carrigan. Coupled with these donations was the princely gift of the Misses Agnes and Marian L. Mitchell, of Concord, New Hampshire, of the law library of their deceased father, Judge John M. Mitchell, who was the first Catholic to be elevated to the bench of New Hampshire. This, also, was obtained through the efforts of Dean Carrigan.

It was a hobby of Dean Carrigan's to beg books. At all times he had plans laid for getting books for the library. Someone has said that it was unsafe for a person to visit the law library for he would be so invited by Dean Carrigan to donate books that he could not refuse. Dean Carrigan cherished the library as he would the apple of his eye and always jealously guarded it. It is noteworthy to observe in this respect, that not one book was ever lost during the time of his Deanship.

His manner of maintaining the library, of caring for the books, of classifying and cataloguing them, etc., was the result of such extensive outside study, that, to-day, the law library is fashioned after the best thought in legal library methods. He always maintained that the library was the workshop of the students. The large number of students who daily make use of the library is a substantial evidence of their appreciation of what has been done for them in this respect by Dean Carrigan.

Through the generosity of Dean Carrigan's parents his own law library has been donated to us. In donating his library his parents expressed the wish that his books be kept together. This wish will always be respected. His books now constitute a conspicuous collection in the room where he had his office as Dean and will ever serve as a reminder of the great labors he expended in behalf of the law library.

To the office of Dean he brought the large practical experience and

judgment of the successful lawyer and added a loyal, whole-hearted service and energetic leadership that directed and stimulated his associates to the maintaining of high standards of scholarship and discipline. He desired to build up a school of quality. His continual admonition to his associates was "we must have standards." He was a tireless worker. He was available at all hours. If a thing was to be done he was most anxious until it had been done. He could tolerate no delay in the doing of any work. His motto was "never let the grass grow under your feet." Such a leader inspired his associates to active endeavor and they gave him a co-operation commensurate with his example.

To the students he was like a father. He had no fixed office hours, but was at the service of the students during the entire day. The students frequently sought his advice and he gave them wise counsel. Whatever tended to the true development of the usefulness of the future lawyers he impressed upon them. He had a fund of stories and examples and often used them with telling effect to drive home a truth. In this particular ministration he was not always popular, but he used to say that he much preferred the opinion of the students ten years hence than at the time he was directing them. His decisions in their regard were quickly made and were uniformly correct. The students found him, whether in the Dean's office or in the class-room, quiet and alert yet patient and sympathetic. He was quick to detect sham. He could not tolerate the loafer. He gave much credit where credit was due and stinging rebuke when it was needed. He gave much encouragement to those making honest effort, and often, by kindly admonition, shaped a saving course for a student who seemed to have the wrong perspective.

Upon the student body as well as upon the professorial staff he urged the necessity of standards. That he succeeded, along the lines he had planned in securing these high standards, is evidenced by the uniform success which our graduates have had before the Bar Examiners of the different States.

Another evidence of the recognition of these standards has been the repeated invitation to our Law School to join the Association of American Law Schools. For reasons that Dean Carrigan deemed prudent, formal application to join this Association was not made until last spring. One of the last duties he performed was the very arduous one, for him, at that time, of furnishing the very exacting information which this Association requires from prospective members. During the summer the executive committee passed favorably upon our application. At the annual meeting held last December, at Chicago, the Law School of the Catholic University of America was unanimously admitted to membership in the Association of American Law Schools. The admission to membership in this Association is another monument to Dean Carrigan's service to the cause of legal education.

His sphere of activity was not confined to the Law School. A truly devoted and loyal official, his counsel was often asked and taken in matters concerning the University in general. He gave liberally of his

time and labor in furthering University activities. In this connection, one event of vast importance to the University stands out prominently, I refer to the very successful celebration of the twenty-fifth anniversary of the founding of the University. Practically the entire management of that auspicious affair devolved on him as General Secretary. In an incredibly short time he had formulated plans that were practical and complete and under his able direction successfully carried out.

As a member of the Academic Senate he rendered a conspicuously efficient and fearless service. His nobility of character, his profound learning, and his general versatility made a lasting impress upon its deliberations.

As he gave to the University the best that was in him, so, also, he rendered a signal service to his Country during the War. As assistant in the office of the Custodian of Alien Property he was called on to perform labor of an exacting and painstaking character. That he devoted his energies to this work with tact and fidelity is attested by the commendation of his superiors. He brought to this work a concept of system and a grasp of detail that were most remarkable. He was importuned to give his entire time to government work, but he declined to do so as his heart was in the University.

In the midst of his career of usefulness, with a future of great promise before him, he was suddenly acquainted with the fact that he had, in all probability, only a short time to live. The shock of such news would have completely unnerved the ordinary man. But the fighting instinct that was ever characteristic of him urged him to battle for life, and this he did with a grit that was most remarkable. His sufferings were intense, but he bore them with true Christian fortitude. Another would have immediately abandoned all work. Not so with Dean Carrigan. He kept on heroically fighting the disease that was rapidly sapping his strength and resolutely performed a whole-hearted service for the University.

Full of hope, with a blind trust in those who were endeavoring to cure him, he still persisted in directing the affairs of the Law School. The night before he died he devoted considerable time passing on applications for the next school year. I was with him on that occasion for over an hour. During that time he displayed the same exactness to detail that was ever characteristic of him.

With an unselfish devotion to the University's interest to the end, he passed away peacefully to his eternal reward.

Eulogy here of Dean Carrigan is necessarily conterminous with his career at the University, but an intimate association with him for more than thirty years in high school and college, in practice before the Massachusetts Bar and as an associate in the Law School, impels me to add a few words of general characterization.

A gentleman born, he was the embodiment of true culture. A great lover of children, he was happy when he could do a kindly act for them. A truly devoted son, his all consuming thought was the welfare of his parents.

His abilities were various and diversified. He possessed quick perceptive faculties. His power of analysis was keen and his capacity for constructive work was of a remarkably high order. Native ability, combined with a practice of omnivorous reading and a marked aptitude for seeking information from everyone with whom he came in contact, made him intellectually great. This intellectual greatness was reflected in the enlightenment which he gave to others, for one was never in his presence without learning something from him.

True to his friends, he would go out of his way to do a service for them. Generous to a fault, he was most thankful for the slightest favor bestowed on him. Sympathetic to a marked degree, he was ever in the forefront as a champion of those in distress.

As a man it might be truly said of Dean Carrigan "with courtesy to all, cringing to none." *May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace, Amen.* Right Reverend Rector: We regret that the portrait of Dean Carrigan, the gift of alumni, students and friends of the Law School in token of friendship and affection, is not ready for your acceptance to-day. After it is finished and hangs in the Law Library, may it be a perpetual reminder of the life he typified at this University, fidelity to an ideal!

TRIBUTE OF MONSIGNOR PACE

In forming an estimate of Dr. Carrigan's worth, I have always been mindful of the fact that he passed from the practice of law to the study of educational problems and from these to the teaching of law. His interest in education, deepened by contact at Worcester with a great leader in that field, remained with him and grew more intense as his experience widened. I had frequent occasion, especially when illness kept him from academic duty, to discuss with him certain phases of educational theory and practice, in particular those which were more closely related to our work in the University. We did not agree at all points, but we reached some conclusions which became the norm of his thinking and the guide of his action. Let me recall them now as manifestations of his spirit and purpose.

He was convinced, as I was, that no one should approach the study of law without due preparation. In his judgment, it was not simply the success of the student that required this previous training. It was the dignity, even the sanctity, of the law itself—with its implications for the public welfare, for administration of justice, the upholding of personal right, the preservation of order and equality among men.

Furthermore, it was his settled conviction that every American student, whatever his chosen career, should acquire such a knowledge of the law as would enable him to perform worthily his duties as a citizen. He believed in theory; he appreciated the value of learning. But he held that the lawyer, above all others, should exemplify in his own life the spirit of justice, of respect for authority, of obedience to what that authority prescribed. And no teacher of law ever gave his students a more impressive lesson in actual conformity to law than did Thomas Carrigan.

In his view, law was not merely an enactment by the constitutional power of the moment—not merely an external coercion which men were compelled to obey. It was based on a moral principle; it spoke to a moral sense; and it called for a response, for an observance springing from moral conviction.

The standard by which the moral worth of legislation was to be judged Dr. Carrigan found in the teachings of Christ. His Catholic faith was dear to him. In the Church he recognized a divinely established authority whose enactments had lifted the law of ancient Rome to a higher plane and provided the basis for

future legislation. Loyal as he was to the belief and practice of religion, he made no display of piety. But when occasion arose to speak out in defence of the Church and her teaching, he was quick and fearless.

In the same religious spirit, he bore the affliction that led him through much pain to the end. He had fought bravely for his life. When he knew that he had lost, he awaited with cheerful patience the final summons. It found him ready. And we, remembering his faith and deeds, may surely hope that justice and mercy have united to plead for him before the judgement-seat of God.

TRIBUTE OF WALTER GEORGE SMITH, ESQ.

Philadelphia, Pa.

February 4, 1922.

Dear Dr. McLoughlin:

I am sorry indeed that I cannot be present on the 8th inst. to join in tribute to the memory of Dr. Carrigan. His death was a loss to the University, to his family and to his friends that will be long felt. The Law School may be said to have been almost his creation. His industry, his high professorial ideals, his gentle yet strong character, combined to make a man whose significance we all recognized.

His courage during his agonizing illness impressed me profoundly. He is well worthy of any eulogium that may be pronounced at the meeting in his memory.

Faithfully yours,

(signed) Walter George Smith

TRIBUTE OF GEORGE DREW VAIL, Jr. ('22)

The student body and especially the law school undergraduates will miss a faithful friend in Doctor Carrigan. Busy and burdened as he always was, with the many tasks of his office, he still had time to be accessible to all who chose to consult him. Quick to urge improvement where its need was apparent, but just as quick to recognize merit in the class room, his honesty and straightforwardness invited consultation of any and all in a predicament. An uncompromising follower, himself, of the adage that "the law is no respecter of persons," the decisions of his mind were fair and the more to be desired for the absence of any taint of bias. In such things were his whole heart and his purpose to his students ever the same, to aid their welfare by every possible means, and so, to feel, when his work was over, that nothing that could have been accomplished was left undone.

With a spirit imbued with the doctrine of service to school and fellow man it is not strange his will should drive him on, forgetful of regard for personal convenience, comfort and even physical well being. One of his most earnest remonstrances to the law school students under him was that health came first, with study and effort next in line, yet he studiously avoided applying such advice to himself. His solicitude for all student problems, for their campus and academic life, never left him, remained while he drove himself on, oblivious to the warnings of his physical self.

It was Dr. Carrigan's task to effect the growth of the Law School, not so much numerically as intellectually, and in the sense of extending the curriculum to keep pace with the expansion of modern law school work. To that engaging labor he bent his every energy, more particularly from his realization that it was an undergraduate that must be influenced, and decisively, to attain the needed results. It can be truly said that, if there were some failures among the students, they were the result of individual preferences to let substantial opportunities go by ungrasped. No other explanation can be advanced, for earnest

exhortation and kindly assistance were given unstintingly by Doctor Carrigan. He could honestly boast that the great desire which possessed him was none other than to do the utmost for the welfare of the students under his guidance and instruction. Student life, with its trials and uncertainties, was his study. His greater foresight often worked to the advantage of the students in no uncertain measure.

His untimely death brings to the student body a keen realization of the great debt of gratitude it will ever owe him for his effective work in its behalf, for the earnest counsel he gave it, and, above all, for his ever devoted, true and self-sacrificing friendship.

TRIBUTE OF BISHOP SHAHAN

The academic and administrative worth of Dr. Carrigan as Dean of our Law School has been fully and justly described by preceding speakers. It remains for me to emphasize his relations to the University as a whole. He was intensely loyal to it, and felt himself always more a member of the great corporation than the head of any particular section; or rather, he considered that the real interests of all sections were dependent on the dignity and authority of the University as such. While he was most devoted to the development of the Law School, and never lost sight of the ideal toward which it steadily moved, he was always deeply concerned with the general welfare of the University and held himself at the disposal of the authorities for any service within his power. Mention has been made of his devoted labors on the occasion of our twenty-fifth anniversary, but it may be truly said that he was ever ready with good will, counsel, and zeal whenever occasion offered. His versatile and generous nature made him an ideal co-worker, and we can only regret that he was summoned to his reward at a time when all his rare qualities, his wide experience, his liberal and sympathetic temper, his kindly helpful criticism, would have been most useful to us. Dr. Carrigan found in the Catholic University the ideal freedom for the development of his noble concept of the spirit and the functions of the law in our American society. The decade of his laborious deanship was devoted to the foundations of the future school which rose clear and well-ordered in his vision, and awaited only time and larger means for its realization.

Unselfish, high-minded, honorable, laborious and faithful in all relations, he was taking on rapidly the stature of a great teacher and an acknowledged leader of men. His wisdom and his counsel were held in high esteem by all our graduates, in proportion as they were brought face to face with the realities of their exalted calling, and not a few were grateful enough to make this known to the professor whose learning and acumen had helped them so efficiently in the early stages of their career. He followed with unabating interest the career of all his former students, and was never happier than when he saw them rise to eminence in their profession, or earn some mark of public confidence and esteem. In all of them, however, he saw not so much successful lawyers as graduates of the University who were carrying into daily life, in all directions, its teachings and its spirit, and who were thereby its most helpful friends and supporters. For Dr. Carrigan the law, theory and practice, was but one function, however noble, of the young man's life. Life itself, in its entirety, and in all its relations, was the main concern of every young man. It was his belief, and his daily life proved it, that all human life should be noble, pure, upright, and in all respects honorable and of good repute; that the young American citizen, now more than ever, was the hope of mankind, and that his views and convictions of justice and fair-play, his sense of human rights and obligations, his grasp of human experience, and his penetration into human motives, were of supreme importance, and on the broadest scale. Had he lived another decade, there is little doubt that he would have embodied this noble ideal in the legal courses of his school, and would have placed it on the highest level in respect of profundity and variety of studies, as well as the maturity and gravity of the students whom in hopeful vision he saw gathering about him. Divine Providence has ordered it otherwise, and we humbly submit to its ruling. Our gratitude and our esteem are forever assured to his memory, and our prayers will ever follow him as a beloved colleague and a master of high distinction.

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SAINT THOMAS . . . DISCOURSE OF BISHOP SHAHAN

PLANS OF THE NATI . . . SHRINE OF THE IMMACULATE
CEPTION

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ST. THOMAS AQUINOS

Discourse delivered on the Feast of St. Thomas Aquinos, patron of the Faculty of Philosophy. March 7, 1922, from the text:

"Thou waterest the hills from Thy upper rooms; the earth shall be filled with the fruit of Thy work." Psalm, ciii.

It is nearly seven centuries since a young priest, dressed in the Dominican habit, preached from this text before the assembled doctors of the University of Paris. He was a candidate for the degree of Master of Theology, and from these words of the royal Psalmist he set forth the office and operation of the Holy Spirit among men. Little did he suspect that these same words were marvelously descriptive and prophetic of his own theological career, then opening in the heart of the most famous and influential of the great schools which have ever guided and uplifted the ardent and studious youth of the Christian world.

For the young priest was Thomas of Aquino, a great Italian noble of the proudest Teutonic stock, born in the heart of the rocky fastnesses of the kingdom of Naples, heir to large estates and much authority, cousin of kings and emperors, the fond hope of his powerful feudal clan, and the envy of every mother who sought for her son a career of success in the highest walks of life. The ruined castle of his ancestors is still interwoven with the gray crags of Aquino, from whose sharp peaks one may see the huge pile of Monte Cassino, the home of the Benedictine Order, and nearby the green valley of the Liris, by whose clear waters the first Triumvirs divided the Mediterranean inheritance of the Roman people and made possible the Empire of Rome and the quick diffusion of the Gospel.

Future of St. Thomas

None of the great men who voted for Thomas of Aquino on that eventful day foresaw that this tall and stately youth, whose clear and open countenance suggested the angelic purity of his life, would run a short career of less than fifty years. Neither could they foresee that their own fame—world-wide as it was and richly merited—would be swallowed up in the admiration of all posterity for this glorious disciple of the University. Nor again could they foresee that of all this wonderful thirteenth century, crowded with great names from Innocent the Third to Dante Alighieri, no man would climb to so great an intellectual height or live so efficiently in the heart of Christian Europe and of that vast New World whose shadow was even then beginning to fall athwart the course of religion and discovery.

In his short life, crowded with prayer and mortification, with reading and writing, with luminous reflections and rapid and solid mental growth of every kind, he came to dominate, as from the heights of commanding genius, all the religious knowledge of the Christian world, East and West, from the days of St. Paul and St. Augustine to his

own time. In his writings, particularly in the wonderful book known as his "*Summa Theologica*," a complete manuel of theological knowledge, he laid up with perfect fullness, clearness, good order and precision the whole intellectual life of the Christian religion prior to his own day.

Sources of His Learning

Open these glorious pages and you will find there the Gospel of Jesus Christ in its entirety, the witness and the teachings of the disciples of Christ, of the Fathers of the Church, of the great councils of ancient Christendom; you will find the great outlines of the spiritual and temporal experience of the Catholic Church; the dictates of right reason, and a broad equitable appreciation of the relations of this life and the life to come, as seen in the light of Christian faith and Christian virtue. You will find a perfect account of the nature of man, his true end, the purpose and uses of human life, the nature of good and evil, of right and wrong, of virtue and vice. You will find not only the right knowledge of man and creation, but also in shadowy though clear outline the state of man in the life to come, whatever be the portion he shall have laid up for himself.

St. Thomas and the Church

While St. Thomas is a vast encyclopedia of religious teaching, it is possible that in our own day we are most interested in his teaching concerning Almighty God, the Catholic Church and the Blessed Eucharist, three great fundamentals of our holy religion, and all three of the most immediate interest to mankind, Christian or non-Christian. While St. Thomas would easily agree that the Catholic Church was the society of the faithful professing the same Christian faith, sharing the same sacraments and under the guidance of their Bishops, notably of the Successor of Peter, we are particularly indebted to him for emphasis on the religious and ecclesiastical authority of the Holy See. He exhibits, indeed, with fullness and exactness the nature and end, the function and authority of Holy Church, its rights and dignity, its freedom and independence, its benefits and world-wide influence, but he is nowhere more practically the teacher of the Catholic world, the guide of its conscience, than when he deals with the headship of the Church as vested by divine right in the Successor of Peter. Even while he taught and wrote the secular power was waging a desperate warfare with the Popes, the purpose of which was their enslavement as creatures of a mediaeval imperialism of the feudal type. He lived to see the acme of this long struggle of two centuries in the meteoric career of his brilliant contemporary, Frederick the Second. And when St. Thomas died in 1274, on a pallet of straw, within view of his own birthplace, the imperial usurpations and anti-Catholic ambitions had lost their driving power on the same fated soil of Naples, and with the last of the Hohenstaufen vanished from the scene they had dominated for two hundred years. They vanished, however, in favor of new usurpations and new ambitions,

this time of a domestic nature. Wearied of long efforts for needed reforms, misguided men set up the novel and impossible theory of the ecclesiastical supremacy of a general council, and filled a whole century with their unedifying efforts to realize this new order of government, that contemplated the humiliation of the See of Peter and its reduction to a mere honorary and executive office in the Church of God.

But St. Thomas had written too well and had formed too soundly the thought of Europe in regard to the status and rights of the Holy See, and so in due time this great menace to the divinely-appointed constitution of the Catholic Church was banished by the Catholic conscience.

Martin Luther's onslaught on the unity of Catholicism was broken on the same rock, for which reason St. Thomas was the pet aversion of the Reformers. "Remove Thomas," said Buser, "and I will destroy the Church." But the Papacy was by this time too well buttressed in the heart of Catholic Europe, and all its outposts too well defended in the spirit of St. Thomas, and with the zeal and affection that his teaching had so long inspired in every centre of Catholic theology. No wonder that when the Council of Trent met to heal the wounds of the Church in her campaign against the final heresy, the "*Summa*" of St. Thomas was placed on the altar beside the Bible and the decrees of the Councils.

The Blessed Eucharist

Had St. Thomas written no other pages of theology than those in which he summarizes the teachings of Holy Church concerning the Blessed Eucharist, he would be entitled to the gratitude of our Catholic people through all time. It was his favorite subject, and on it he has expended all his learning and the fullness of his love. For him the heart of the Catholic religion is the perpetual presence of its Divine Founder upon its altars. The Blessed Eucharist is the source of all graces, the rock of our faith against all the attacks of the world, the flesh and the devil. It is the comfort and consolation of the people of God, the light of the soul in moral darkness, and the pledge of the divine promise of immortality and happiness without end. St. Thomas is rightly called the "Doctor of the Blessed Eucharist," and as such daily raises his sweet voice the world over in praise of the Divine Prisoner of the Tabernacle. What can surpass in sublimity and poetic charm his Office and Mass of the Blessed Sacrament, written by order of the Pope for the feast of Corpus Christi. It is the perfect gem of our Catholic liturgy. From it are taken the "*Tantum Ergo*," the "*O Salutaris Hostia*," the "*Lauda Sion*," and other exquisite cries of piety and faith and love unequalled in the literary annals of Catholicism. With the "*Stabat Mater*" and the "*Dies Irae*" they make up the world's most glorious trilogy of compassion, contrition and gratitude.

"What writer," says an eloquent historian, "has so fixed his name in every sanctuary, has made ten thousand churches ring for hundreds of years with such an ever-repeated, never-omitted anthem of joy and

praise? He who lived at the foot of the altar and drank of the dew of heaven, whose conversation was with the sons of God, had learned, as no other, how to throw into human words an angel's song." Henceforth Catholic poetry and Catholic art are under the magic charm of the great Master of the Schools, and in the "*Paradiso*" of Dante Alighieri and the "*Last Supper*" of Leonardo da Vinci exhibit the heights to which human genius can rise under the potent spell of such celestial doctrine.

God and the World

The great book of the Angelical Doctor is based on his noble and perfect teaching concerning God as the First Cause, the Creator of the world and of man, our Provider and Preserver. Creation is an act of divine love, and the cruel presence of evil is the work of Satan and of human frailty. The glory of the Creator is the true end of creation, and the sufficient incentive of the highest endeavors of mankind.

In his teaching concerning God St. Thomas combats at every step the prevailing pantheism and materialism of his day. Owing to these errors and to the scandal of the long and bitter conflict between the Church and the Emperor, Cardinal Newman says that never was the Catholic Church in greater peril than in the century which preceded the birth of St. Thomas. Fed from the sources of intellectual Arabism and fantastic Judaism, the pantheistic teachings of the time enjoyed great vogue. God was everything and man was his highest manifestation. There was no personal God, and no revelation of His will to man. There was no free-will and matter was eternal, nor was there an individual soul but only a common soul, disseminated, so to speak, through the world. Surely St. Thomas has a living interest for us moderns, since the pantheism and materialism of our own day are substantially identical with the great destructive errors he laid low with such vigorous blows. Both errors are most active again, and both are merged in that practical atheism which from day to day takes on a more violent character, manifests an ever fiercer hostility to the idea of a personal God, the God of the Old and the New Testaments, even our Heavenly Father, and is ready to wreck all civilization, provided He can be displaced from the minds and hearts of men. Could St. Thomas return he would see the mediaeval pantheism triumphant in literature and art, and the mediaeval materialism triumphant in the worship of pleasure, in social decay and the adoration of success. He would see that both errors have become basic elements in the schools, in laws and in civil institutions, nor would he wonder that our once Christian society was fast losing its distinctive traits and was sinking to the level of an immoral and brutish paganism. Only in the Catholic Church would he find the pure and sane doctrine concerning the Creator of heaven and earth, the fountain of all goodness, truth and beauty, the origin and end and key of all life, and the divinely passionate lover of all mankind.

The University of Paris

We owe St. Thomas to the University of Paris, for he is the glorious product of its teachers and its system of teaching. Created by the Papacy and nourished to greatness by the same power, it was the foremost intellectual agency of those centuries of faith. Directly or indirectly all the universities of Europe are its offspring, and for many centuries its elevating influence is traceable in every European land. All the sciences, sacred and secular, are deeply indebted to that mighty parent of learning and virtue. Kings sat at the feet of its doctors, and Bishops innumerable filled the sees of France and other countries after graduating from its halls. The roll-call of its professors represents the flower of knowledge, almost to the French Revolution. For long centuries its doctors scattered over France as parish priests, canonists, administrators, teachers, were the moral rulers of the nation and fascinated the popular heart and imagination as no other scholars in the memory of mankind. Heresy trembled before them and tyrants hesitated while these men held their chairs in freedom and esteem. They taught the rich to endow splendidly the great seat of all European learning, while they kept free its approaches to the very poorest, and thus deserved well of democracy by reason of the gate they held open to every youth of good will and promise who could reach these venerable halls.

Innocent III and Boniface VIII were graduates of the University of Paris, and it was long the petted child of the Papacy, whose religious and temporal interests it served loyally and generously, and whose freedom from the evils of the Western Schism it urged and furthered without fear through long years of opposition and intrigue. The annals of this great school are "as rich in praise as are the ooze and bottom of the sea," but on their fairest page is emblazoned the name of Thomas of Aquino, saint, theologian, philosopher and universal scholar.

Architect of Theology

St. Thomas beheld the finishing touches of the glorious Cathedral of Notre Dame of Paris, and of other incomparable Gothic edifices that religious and generous France was then uplifting to the honor and glory of God. But he was himself a greater architect than any master builder of Europe, and the edifice he raised to God's honor and glory was destined to outlive the noblest pile that human genius could conceive and finish.

On the Scriptures and the Fathers he reared a perfect system of Catholic theology, and buttressed it with the teachings of history and reason. He tied all its parts together with consummate skill, and he decorated it within and without with marvelous erudition, drawing for this purpose on all the resources of the human mind. Unity and order, logic and consistency, are the dominant features of the great structure, while all who reverently enter it are struck by its spacious proportions and the place it generously makes for every intellectual interest of the divine science. Its approaches by the roads of philosophy and experience are

broad and easy, and its great spaces are made vocal by divinest music, while from its highest pinnacle shines eternally the Cross of Jesus Christ, illuminating the world and all mankind through every age.

St. Thomas and the Papacy

This supreme teacher of Catholic mankind has been the guide and the monitor of the Papacy since his own day. Over fifty Popes have sung his praises and proclaimed his doctrines to be safe and sound, and the profound study of his writings to be the necessary equipment of every theologian worthy of the name. In our own time Leo XIII poured forth from year to year, in his marvelous encyclical letters, the riches of the philosophy and theology of St. Thomas, and no Pope ever ranged more widely in these great fields of religious knowledge. Yet no Pope spoke more persuasively or more pointedly, or threw a warmer light upon the truths he undertook to place before the Catholic conscience. In this splendid body of Catholic doctrine, touching all the burning moral questions and acute intellectual situations of our own time, Leo XIII is the faithful echo of the Angelic Doctor, and follows with accuracy all the leading lines of his teaching. This is particularly true of the famous encyclical on the condition of the workingmen, in which notable document, the most influential of all modern contributions to the relations of labor and capital, the great Pope laid down the solid principles of true social science and the broadest applications of distributive justice, as he found them in the letter and the spirit of the writings of St. Thomas. Similar practical and far-reaching wisdom is found in the incomparable encyclical letters of the nature and office and limits of the State, on education, on Christian marriage, the family and the home, and on other great fundamental matters that lie close to every Catholic heart and call for definite and sure guidance in a world and a time when all traditional safeguards of Catholic thought and life have been destroyed or moved from their immemorial settings. Nor need we doubt that future Popes will find in the same inexhaustible treasury of Catholic teaching similar guidance of the Holy Spirit amid the difficulties and the tribulations of their exalted office.

PLANS OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The plans for the National Shrine of the Immaculate Conception at the National Capital have reached an advanced stage of completion. They can now be seen in the parlor of Caldwell Hall at the Catholic University of America where also an admirable plaster model of the noble edifice is exhibited. The architects, Messrs. Maginnis and Walsh, of Boston, and Frederick V. Murphy, of Washington have labored continually for over two years at these beautiful designs, and have produced a masterpiece of ecclesiastical architecture of which American Catholics can be proud. The style adopted is the Romanesque, in which many of the most beautiful churches of the early Middle Ages were built. Those who have seen such recent great churches as the Sacred Heart basilica at Montmartre, the Westminster Cathedral, the Cathedral of Harlem, and the vast Anglican minster of Liverpool, say that the Washington edifice will yield to none of them,

and in some ways will surpass them. Its dimensions are imposing; length, 460 feet, height, 88 feet, width of main transept, 160 feet, width of main nave 56 feet, diameter of dome 90 feet, exterior height of dome 204 feet, height of campanile 332 feet. Its seating capacity is about four thousand, not speaking of the crypt which will seat nearly two thousand.

Will be none too large

However broadly the great church has been planned, it will be none too large in the coming generation for the needs of Catholic worship at the National Capital. Its population of nearly half a million will probably reach the million figure within thirty years. It is hoped that by that time the new church will be available for the largest public services, meetings of the Hierarchy, thanksgiving and funeral services of a national character, and the many great occasions for which no parish church could well suffice. Each year will henceforth witness public events of international import, bringing together at the National Capital men and women from all parts of the country and affecting in various ways Catholic life and interest at home and abroad. The splendid Shrine of Mary Immaculate at Washington will be for all visitors a source of piety, zeal, and spiritual joys.

It seems assured now that our Blessed Mother, Mary Immaculate, will possess ere long this monumental edifice, offered to her as patroness of the Catholic Church in the United States and destined to assert in the most solemn way her glorious offices of intercessor and protectress. There are certainly few true Catholics in our vast country who will not rejoice that in the near future art and science will crown the fair brow of Mary Immaculate as nobly as religion and geography did when her sweet name was given to so many American mountains, rivers, lakes and bays, by countless missionaries from Florida to Alaska. The popular devotion to Mary Immaculate is one of the gems of our religious life. Her image or statue is seen in every Catholic household, her praises are in every Catholic heart, her clients are innumerable in every walk of life. Her glory as the Immaculate Virgin of Lourdes is great indeed, but Lourdes is only the splendid religious manifestation of sentiments that have always honored the Catholic heart from the beginning of our holy religion.

Aided by Two Popes

There can be no doubt that American Catholic generosity will rise to its usual high level, and will soon make ample provision for the completion of this great monument of Catholic faith and love. Pius X. and Benedict XV. were generous contributors to the holy work, and commended it cordially to all American Catholics by their Apostolic Letters. Nothing elevates a people like its architecture, and nothing reveals so fully its finer qualities of mind and heart as its religious edifices. The National Shrine of the Immaculate Conception will be the final magnificent expression of one hundred years of American Catholic religious life since the building of the Baltimore Cathedral revealed to our fellow-citizens the possibilities of religious art and its future influence on American life and thought.

While much remains to be done toward the decorative plan of the great edifice, the working plans of the crypt or basement are ready for execution and it is hoped that in the near future work may be begun on this part of the National Shrine. The crypt will be a good-sized church in itself, and will accommodate nearly two thousand people. Its height of twenty-five feet, twelve of which are over ground, permits abundant light and perfect ventilation. It is proposed to dedicate the High Altar to Our Lady of the Catacombs, as the offering of all the Marys of the United States and elsewhere. Provision is made for fifteen beautiful altars in the triple apse of the crypt. Four of them will be in honor of the Sacred Heart, St. Joseph, St. Anne and St. Elizabeth. The remaining eleven altars of the crypt will be dedicated to the most famous of the early Christian virgin martyrs, like St. Agnes, St. Cecilia, St. Agatha, and others whose name and fame are dear to Catholics from time immemorial. They will be as a crown of praise and honor about the Mother of Sorrows.

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NO. 5

RELIGION IN RECONSTRUCTION; MONSIGNOR PACE
BISHOP SHAHAN RE-NOMINATED RECTOR
RESTORATION OF LOUVAIN LIBRARY
UNIVERSITY MUSEUM REPORT

WASHINGTON, D. C.
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RELIGION IN RECONSTRUCTION

Baccalaureate Sermon by Monsignor Pace, May 28, 1922.

It is fitting, at the close of the academic year, that we take some account of the things which affect our common interests. Those things, I mean, in which not merely one department or one school is concerned but rather the University as a whole; and not alone our University, but also that larger body of earnest thinkers who, as educated men, feel that at this time they have unusual responsibilities to bear and duties of a special importance to perform.

These men realize that the aim of education is adjustment. They measure their own attainments by their ability to adapt their thought and action to environing conditions. They insist that the same standards shall be applied to those who are now equipping themselves to take part in the work of the world and its forward movement. Of you who stand on the threshold of life they ask, not so much what subjects you have studied or what amount of knowledge you have laid by, but rather how far your study has prepared you to meet the actual situation,—in what degree your acquisition fits you to handle your own problems and do your share toward solving the problems which confront mankind?

You are aware, of course, that there is general agreement on one point: reconstruction is needed. We cannot go on adding crisis to crisis and making chaos more chaotic. On some basis, whatever that may be, we must set up anew the fabric of humanity. By some plan, we must bind together the vital powers that too long have put themselves asunder. By some concerted effort, be the strain what it may, we must lift the broken world again to order and prosperity.

So much is plain. But when we ask what is first to be done, what the essential need that forthwith must be supplied, men speak a various language. Each group declares the solution of its special problems to be the one thing necessary for the salvation of all. Settle the political question, says one, and other settlements automatically will follow. Adjust economic conditions and the other problems will disappear. Place finance on a solid basis and our troubles will be ended. Legislate, amend, repeal, and the right is bound to prevail. Above all else, educate—that the people may know what they want, and how it is to be got, and what is to be done with that which they get.

Now I am sure it would be foolish to underrate the importance of any of these things. For you will agree with me that the orderly course of our human affairs demands justice in government, equity in the distribution of

worldly goods, wisdom in the making of laws, and enlightenment regarding the rights and duties which citizenship implies.

Furthermore, it is evident that the worth of any of these depends not only on its particular aim, or the energy of those who support it, or the enthusiasm of those who pursue it. In even greater measure, it depends on the manner of its cooperation with all other factors, with all other undertakings that make for the good of humanity. It is the separate strivings for each of these ends that brings about conflict. It is the unification of effort, through understanding of the common purpose and mutual appreciation, that holds out the promise of success.

What, then, shall be the basis of such universal agreement, of the solidarity which now more than ever is indispensable? Is there not some inner deep-seated strain upon the souls of men which finds expression in these various forms?—some vital impulse which urges these claims and gives to each its justification?

There is but one possible answer. If men today demand larger opportunities, if they seek a richer abundance of life, it is because they are conscious of their right to live. If they struggle against oppression, whatever its guise or motive, it is because of their sense of freedom. And if with such energies as they possess they battle for what seems to them the good things of life, it is because they feel, as never before, that they are entitled to happiness.

These rights they owe to no man. These claims are prior to any law of the State. They are God's own gift to His creatures—inalienable as is man's duty of subjection to his Maker, inviolable as Heaven's eternal law, sacred beyond any privilege or concession that human ordinance can bestow. Wealth cannot purchase them, nor poverty barter them away. Knowledge can only confirm them, and any philosophy that would set them aside is a betrayal of reason itself.

Can God, then, the Giver of these great gifts, the Author of these human prerogatives, be excluded from the thoughts of men when men are devising the means of securing their right to live?

Suppose for a moment that a student of nature should say—I will follow the course of energy but I care not whence it comes; that the leader in finance should say—I will trace the distribution of wealth, but give no heed to its sources; that the teacher should pretend to set forth truth with no concern for its warrant. Would such disregard of fundamental facts be alleged or accepted as evidence of wisdom?

Answer this question sanely and you will have passed judgment on those who imagine that the world can settle its affairs and reinstate mankind

in their rights without regard for the Creator or His claims. Answer it consistently and there will be no need to ask whether religion is entitled to a place in the world's reconstruction. For if right and duty are correlative, then the very assertion of our right to live carries with it the obligation to acknowledge the Source of that right. And such an acknowledgment is the foundation on which religion is based.

But this conclusion invites the further inquiry: What precisely is the share that religion should have? What influence can it exert that will be helpful to all other factors and agencies, that will give direction to effort, and temper to zeal, and calm determination as a safeguard for enthusiasm?

That religion can do much is beyond doubt. History bears witness to its achievements in spreading civilization, in developing the arts, in defending the rights of individuals and nations, in providing for the observance of law as the bulwark of order. Can it do as much in the present emergency?

That depends, first of all, on what religion means—what attitude of mind and disposition of heart it requires—what aims and desires it sanctions—what manner of deeds it blesses or condemns. Until these things are rightly understood, it is useless to ask what religion can accomplish, either now or at any other time, for the world's restoration. Indeed, one of the disheartening facts in the present situation is the confusion that prevails in this very matter. It is not simply that creed is in conflict with creed, and that intolerance is rampant where all are supposed to be free. It is rather the clash of opinion regarding the essential nature of religion, and therefore regarding its function in life, that obscures the issue, and too easily leads to erroneous conclusions.

If religion were simply a form of emotion or impulse, as many declare it, then surely it would help us but little. There has been too much of the emotional in our recent experience—too much stirring and ebullition in the countless forms of indignation, of sorrow and hatred and fear. What we need is not any new kind of emotion, but rather an influence that will calm and steady us. We need it in order to see things clearly, to judge of them wisely, to deal with them firmly and consistently.

Shall we then say, as so many have said, that religion is purely an affair of the intellect? Does it mean that emotion must be suppressed and that piety must lose all warmth, all joyousness, all delight in the doing of good? Such, we know, has been the ideal of some philosophers in every age. But such also has been the travesty of religion held forth by its enemies to make it a hateful thing. For they understand that the heart of

man will turn away, in bitterness, from a theory of life that identifies goodness with coldness, hardness and gloom. They know, moreover, that the surest way to eliminate God from the world is not the way of Agnosticism but of misrepresentation whereby God is made to appear as a Power without mercy, as a Being in whose supremacy there is no place for love.

The genuine concept of religion avoids these extremes. It is neither an affair of emotion alone, nor of intellect alone, but of these two combined and, with these, of all our human capacities. It permeates them all, giving to each its rightful share of activity. It preserves and quickens them all raising each with the others to a higher plane. Its vitalizing element—the basis of its harmony—is the principle of proportion. Let this prevail; let sense and imagination, emotion and desire, intellect and will cooperate—and always in due proportion—in rendering to God the things that are God's,—then you will have religion in spirit and in truth.

Now the faculties of man are not self-sufficient. They cannot close themselves in, and find satisfaction in mutual exercise. They must needs have objects beyond themselves—not merely things to be perceived and understood, but things to be desired, aims to be realized, ideals to be fulfilled. Of necessity we must strive, and the end of our striving determines the whole meaning of life.

Here again, by reason of the multitude of possible objects, the sense of proportion is needed. Here again, if this sense be lacking, men are apt to go to extremes, to bend all their energies on one pursuit, to exaggerate the value of some things and to underrate others. What is worse, they are apt, in the limitation of their own absorption, to charge religion with similar narrowness of view. They would fain persuade themselves—and others as well, that religion sets no store by any earthly thing, that it forbids us to desire or enjoy the very things that most strongly appeal to our nature and that nature most ardently craves.

This distorted idea of religion has deceived many credulous minds, yet nothing could be farther from truth. What religion commands is that we give to each object its relative worth, that we recognize the good in each thing and determine its place in a scale of values that reaches from earth to heaven, from man to God, from time to eternity. There can be no appraisal more just, no perspective more complete. In this ever balancing of values consists the art of living; in this careful adjustment of means to ends and this selection among ends without number, wisdom is found and with it the secret of happiness.

This would be true of we were concerned with material objects only—if

each of us lived in a world apart—isolated from all other men and all other human interests. But it is more emphatically true in view of our real condition—in view of the fact that we live among men like ourselves, bound up with them in complex relations, in mutual dependence, by the very necessity of social existence. Under these conditions, I say, the need of proportion as a regulative principle is even more urgent. Upon it must rest the security of all rights and the validity of all claims. It is the essence of justice and the soul of charity, the bond of peace and the solvent of discord. It is the foundation of order, the support of authority, the basis of law in nature, and the standard of law among men.

Religion, then, as fixing and maintaining proportion, enters into life in various ways. It coordinates the faculties of man. It establishes a scale of values among the objects of human endeavor. It adjusts the relations of the individual to his fellowmen, the relations of group to group and of people to people.

But, you may ask, are not these proportions arranged by agencies other than religion? Are not these adjustments secured by statesmen and rulers who know full well the meaning of proportion? And if such be the case, is not religion a superfluous, or even perhaps a disturbing factor?

Let me point out that religion differs from other agencies of reconstruction in one important respect. It insists that the several ranges or levels of proportion shall jointly contribute to the desired result. When it seeks to adjust our social relations, it presupposes that its standards and values have been accepted. And for the establishment of these it requires that each individual shall set in order the household of his soul and its manifold powers. It says, in effect: Give reason its place above passion; let reason, thus freed from its trammels, determine the value of objects according to life's ultimate purpose; and then, with minds so illumined and wills so disposed, let men come together and take counsel for the adjustment of their several claims. To attempt this last with no regard for the previous demands of proportion may be the policy of statecraft. It is *not* the plan of religion.

Let me ask you further to note that the proportions and values which other factors seek to establish are of their own thought and devising. They consequently change as varying interests require. They receive new interpretations as new emergencies arise. And if they stand in the way of individual desire or national ambition, they may be altogether discarded! Then it is said that evolution has swept them away and that it is vain to insist on what *ought* to be in the presence of facts as they are.

Religion, on the contrary, teaches that there is a standard, eternal and supreme, to which all others must be referred for final evaluation. You and I may differ as to the meaning of justice and right, and either of us may contend for his view as against all other opinions. What determines the value of each and its title to recognition is not any process of natural selection, not the outcome of a struggle for existence among rival conceptions or theories, but rather the relation which they severally bear to the standard established by the wisdom of God and upheld by His power.

In any assembly of those who are the spokesmen of sovereign states, the exclusion of religion and its standards has a twofold significance. It means, in the first place, that each nation, acknowledging no higher tribunal to which its appeal can be taken, contends for what it claims as its own in virtue of its supremacy. It means, again, that in the judgment of such an assembly an appeal to the justice of God would find no support in the hearts of the people in whose behalf the assembly is supposed to deliberate.

Thus there is left but one mode of settlement—that which the nations, from their latest experience, have come to dread and condemn. Thus, too, the right to live must finally depend on the power to slay. Whether by intimidation or threat or belligerent act, physical force regains its sway as the arbiter of our lot and destiny.

So far and so long as this conclusion is accepted, religion will get no place in reconstruction—for the obvious reason that nothing will be reconstructed. But men are not all of one mind as regards the arbitration of force. There are those who still hope and protest that some other means of adjustment shall be found. Religion, they say, is excellent in theory. Its ideals are fair and its promises attractive. But where shall we find it actually and visibly in operation? To say nothing of those who have cast it away, what evidence of its power is shown by those who retain and profess it?

To this, of course, we may answer that religion of the genuine sort is not given to ostentation. It is never fond of parade. It prefers to go its way quietly, asking no praise of men, but striving for God's benediction. How many there are who live their religion in this unobtrusive fashion, none can tell—many more, quite surely, than the world at large would suspect.

For such men and women, let us be thankful. But let no one imagine that religion is to hold aloof from public life. Under pretext of making it a purely private and personal concern, men are sometimes led into the

error of excluding not only its form and profession but also its influence from business and politics and ordinary avocations. It is this same error that divorces religion from education and then bewails the lowering of the moral sense and the lack of civic virtue in those whom the school prepares for citizenship.

But the prevalence of this error cannot excuse any Christian, least of all any Catholic, from his present duty. We shall cling to our sacred beliefs. We shall observe to the best of our opportunity the laws of the Church, taking part in her worship and furthering as we can her efforts for the good of mankind. These are our primary obligations which call for no comment and need no argument.

Let us add to them the habit of thinking in terms of religion about our every-day concerns, of forming our judgments and basing our decisions, not upon fact alone, but upon fact considered in the light of our religious principles. So shall we establish within ourselves the kingdom of God, which is the reign of peace. So shall our light shine before men that they may see our good works and give glory to our Father who is in Heaven.

How far will the manifestation of the religious spirit by individuals—by a number relatively small—by people who otherwise exert no influence—how far will the shining of their light clear up the thought of the world and lead its efforts in the right direction?

Twenty centuries ago at this season, a group of persons was gathered in Jerusalem. They were poor and despised. All around them were enemies who had triumphed. Their Master and Leader had departed from their midst—leaving them a commission to teach all nations. The day of Pentecost came, and the result fills the pages of history.

According to the promise of Christ, the same power from on high is in the Church, in the souls of them who sincerely believe in His name and walk in His footsteps.

And we therefore, in this hour of the world's distress, come before Thee, Father of Mercy, beseeching Thee, for the sake of Him who has redeemed us with His blood, that Thou guide us and strengthen us toward the accomplishment of Thy will, by each of us, by our country, and by all the nations. Send forth upon us and our fellowmen Thy Spirit to abide with us always. Send forth Thy Spirit and Thou, O God of justice and love, shalt renew the face of the earth.

RE-APPOINTMENT OF BISHOP SHAHAN AS RECTOR OF
THE UNIVERSITY

The decree of the Sacred Congregation of Seminaries and Universities re-appointing Bishop Shahan Rector of the Catholic University of America is addressed directly to Bishop Shahan and reads as follows:

Whereas His Lordship, the Right Reverend Thomas Joseph Shahan, Bishop of Germanicopolis, Rector of the Catholic University of America, at Washington, has completed his term of office, the trustees of the same have proposed, as is customary, to the Sacred Congregation the names of three distinguished men, as worthy to fill rightly that office; of these the first in order being the name of the aforesaid Right Reverend Thomas Joseph Shahan.

Now, the Sacred Congregation having in mind the exceptional gifts of learning and virtue, which adorn the Right Reverend Thomas Joseph Shahan, and which likewise have clearly manifested themselves in his past administration of the office, does by the authority of His Holiness Pope Pius XI confirm him by the present decree, as Rector of the Catholic University at Washington for another term of six years, with all the rights and privileges that according to the Constitutions belong to the above mentioned office. All things to the contrary notwithstanding.

Given at Rome on the 25th day of March, 1922.

Cajetan Cardinal Bisleti,
Prefect.

(Place of Seal)

James Sinibaldi,
Bishop of Tiberias, Secretary.

RESTORATION OF LOUVAIN LIBRARY

Bishop Shahan has joined with Cardinal O'Connell of Boston, Archbishop Hayes of New York, and other distinguished leaders of the Catholic Church in America in an appeal for aid in restoring the Library of the University of Louvain. To 2,000 Catholic educators of the nation Bishop Shahan has addressed a request for cooperation in raising the needed \$800,000. Baron de Cartier, the Belgian ambassador, is cooperating.

"I take the liberty of calling to your attention," says Bishop Shahan, "the proposition that the entire student body of our American universities and colleges shall aid in the building of the new Library of the University of Louvain, the corner stone of which was laid last July by the president of Columbia University. The details of the movement are fully explained in the circular sent you by Dr. Nicholas Murray Butler.

"It is proposed to appeal to the students of all American universities and colleges for a modest contribution, hoping thereby to raise a consider-

able part of the \$800,000 needed for the completion of the new Library. A distinguished American architect, Whitney Warren, has contributed the plans and is also giving his valuable time and services to the promotion of this good work. If every American university or college student will contribute a dollar, one-half of the cost would be realized. Columbia University will take the lead in this movement.

"Our Catholic university and college students number approximately 60,000 and their contributions would form a notable part of the needed sum. They will surely wish to cooperate with their non-Catholic fellow students in this generous proposal to present to the University of Louvain the magnificent edifice so generously designed by one of our fellow citizens.

"If the Catholic world has for centuries been deeply indebted to the University of Louvain, the American Catholic Church is in a special way the debtor of this great school, since in the last sixty years hundreds of priests have been trained there for the service of the Catholic Church in the United States.

"Moreover, the new Library will be a spontaneous donation to Cardinal Mercier by the entire college student body of our country. It becomes, therefore, a very remarkable contribution to one of the noblest figures in history. It is at the same time an international act of the widest significance, in the sense that it commemorates a mutual service in the way of science and education. The drive is projected for the week of April 3 to 10.

"Your cooperation will be particularly appreciated and the eternal gratitude of the people of Belgium and their heartfelt prayers are assured to all contributors. The entire Catholic priesthood of Belgium, to whom the new Library is an indispensable instrument of the learning which they have always placed at the disposal of every good cause, secular or religious, will never fail to pray for the welfare of all the generous students of our American universities and colleges who take part in this act of peculiar academic significance."

WILLIAM J. O'TOOLE ('15), OUR FIRST FOREIGN MINISTER

By his appointment as Minister to Paraguay, William J. O'Toole, of Gary, West Virginia, enjoys the distinction not only of being one of the few Catholics in the diplomatic service, but is the youngest head of a mission to be appointed.

Mr. O'Toole is twenty-eight years of age, and is a graduate of the Catholic University of America, class of 1915. His attainments, however,

are not to be measured by his years. At the outbreak of the war he entered the officers training camp at Fort Benjamin Harrison, and after he received his commission was sent to Camp Grant, where he served as an instructor practically throughout the war. His father, General Edward O'Toole, is superintendent of the United States Coal and Coke Company, a subsidiary of the United States Steel Corporation, and Captain O'Toole took up the same occupation. He is now president and general manager of the Central Pocahontas Coal Company, of Welch, West Virginia, but resides at Gary. He is married and has a son.

THE UNIVERSITY MUSEUM

During the past year, April 15, 1921, to May 1, 1922, our Museum has been enriched by many new donations which it is our pleasant duty to acknowledge. At the same time we wish to express our sincere gratitude to all our benefactors for their generosity. For similar lists in past years, see Bulletin, April, 1917; March, 1918; February, 1919; May, 1920; May, 1921.

Bishop Shahan: Various official announcements; invitation cards; many interesting souvenirs, among which a medal struck under the direction of Mrs. W. B. McElroy, of Providence, R. I., in honor of her guest, Cardinal Mercier, and distributed to the visitors who called at her home on that occasion; collection of eleven autograph letters from Church dignitaries and other prominent men.

Monsignor Pace: Hand of the statue of the Sacred Heart rescued from the debris of the Seminary at Menlo Park, Calif., after the earthquake of 1906.

Right Rev. Msgr. J. Freri: Collection of butterflies from India.

Monsignor Bernardini: Pontifical medal for the year 1921.

Prof. H. Hyvernatt and Msgr. Paul Muller-Simonis: A rich collection of relics collected by the donors during their trip to the Orient in 1887. The collection consists of statutes, pipes, pottery and ancient coins.

Monsignor Arthur T. Connolly: Several manuscripts, bringing to twenty-eight the number of manuscripts donated by him to the University; three pieces of ivory one of which is a beautiful triptych with five figures; a collection of over thirty autographs and signatures of prelates and other prominent persons, among which is a petition to the Legislature of the State of New York signed by Elizabeth Seton and other ladies.

Very Rev. L. L. Dubois, S. M., Lyons, France: More than ninety German necessity coins and paper currency; one imperial Roman coin discovered on the premises occupied by the donor; a sample of the so-called German war macaroni in which entered a certain percentage of gun powder; four dolls dressed in the habit of as many religious Sisterhoods and representing the Sisters of St. Charles, the Sisters of Charity of Lyons, the Marist Sisters and the Sisters of the Third Order Regular of Mary.

Very Rev. H. de La Chapelle, S. M.: Two pieces of shrapnel found at the famous castle of Coucy-le-Chateau, France; the castle was entirely destroyed during the war; Two Mexican gold pieces, fifty pesos and two pesos.

Abbe Court, Roanne, France: A large and valuable collection of coins, The collection consists of over 100 Roman coins, thirty old French coins, and an assortment of German, Austrian, Spanish, Bulgarian, Rumanian, Greek, Egyptian and Turkish coins.

Abbe Legros, Roanne, France: Collection of French coins, war tokens and paper money.

Abbe Ballandras, Roanne, France: Collection of French coins.

Mother M. Ephrem, Bastia, Corsica: Thirty dolls dressed in the habit of as many orders of nuns; a collection of coins; a valuable Oriental shawl of the 18th century; stalactites from the Cave of Brando near Bastia; engravings, postal cards and various other objects.

Sister M. Angeline, Roanne, France: Collection of thirty-two specimens of French paper currency; a collection of eighteen coins and tokens; four dolls representing the costumes of four different orders; post cards; albums and various pamphlets.

Mr. Gaetan Fabretti, Bastia, Corsica: A Corsican dagger with inlaid handle.

Rev. Dr. P. Guilday: Specimen of propaganda literature dropped over the American lines in France by German aeroplanes.

Rev. J. S. Martin: Various specimens of Confederate paper currency; the commentary of Maldonatus on the Gospels, Venice 1597.

Very Rev. M. Boch, S. S., Northern Solomon Islands, Oceanica: Photographs of the natives and various landscapes of the Shortland Group of the Solomon Islands.

Sister St. Guirec, N. Dakota: Three specimens of potato beetles.

Rev. Mother M. Generose, Manitowoc, Wis.: Doll dressed in the habit of the Franciscan Sisters of Charity.

Mrs. W. B. McElroy: Two Japanese carved chairs, one Japanese carved hall seat; one Chinese screen, two stands, one of which with onyx top; one table, nineteen chairs beautifully carved and with seats and backs of embossed Spanish leather; one cabinet; two marble clocks; three beautiful vases; two statuettes and a bronze bust of Mr. Banigan. Mrs. McElroy has also sent numerous objects of interest not yet placed in the Museum.

Rev. Dr. B. A. McKenna: Collection of thirty-five coins, six of which rare California gold pieces; twelve religious medals.

Rev. P. Sandalgi: Roman Missal used by the American chaplains during the war; one Spanish coin of the eighteenth century.

Rev. W. A. Maguire, S. M.: Pyx case and oil stock case beautifully embroidered and lined with silk; badge of St. Mary's College, Van Buren, Maine.

Rev. C. Barth, S. M.: A collection of Papal coins.

Rev. Dr. A. A. Vaschalde: A card inscribed with the so-called 'Credo francais'.

Prof. A. E. Landry: Various souvenirs and badges of the centennial celebration of the University of Virginia in which Professor Landry represented the Catholic University.

Hon. Medill McCormick: Medal of Charles X, King of France.

Knights of Columbus of Albuquerque, N. M.: Pamphlet on S. Felipe Church with cross made from the wood of one of the wattles of the roof of the old baptistry of the Church.

Miss Margaret Rittenhouse: Ornamental brass shell of 37 mm.

Mrs. A. E. Berkman: Six specimens of ceramics.

Mrs. A. E. Anderson: One piece of old Irish ware.

Rev. J. F. Quinn: Collection of coins; collection of twenty-two letters written by Rt. Rev. T. J. Capel, one letter of J. S. Thomson and another of John Hobson Matthews written to Msgr. Capel.

Rev. E. L. Buckey: Autographe letter of Archbishop John Carroll to Mrs. Joanna Barry, Wasington, July 5, 1800.

Rev. C. Le Flem, S. M.: Aeroplane bomb used at the beginning of the war by French aviators.

Sister De Sales: Rosary made of acorns from Florida.

Rev. Mother M. Joseph, Dallas, Texas: Doll dressed in the habit of the Ursuline Nuns of the Roman Alliance; specimen of horned toad now preserved with Balsam St. Rocco.

Sister M. Annette, Hartford, Conn.: Doll dressed in the habit of the Sisters of Mercy.

Sister M. Jeanette, O. S. B.: Doll dressed in the habit of the Benedictine Sisters.

Rev. J. J. O'Connor: A collection of forty-four coins from various European and American countries, including an American gold dollar of 1856.

Abbe E. Dusbois: Booklet illustrative of Luray Cave.

Sister M. Suzanne, T. O. R. M.: Fiji Islands: Collection of butterflies, coleoptera, sea shells from the Island of Makogia; also a native mat.

Sisters of St. Mary of the Presentation: Doll dressed in the habit of that congregation.

Sister M. Raphael: Doll dressed in the habit of the Visitation Nuns.

Mrs. Henri Mahaut, Roanne, France: Collection of French coins.

Mr. P. Gardette, Roanne, France: Collection of coins.

Mrs. J. Charret, Roanne, France: Collection of coins.

Rev. J. J. Thorat, S. M.: Horseshoe crab secured on the property of the Marist Fathers in Staten Island, N. Y.

Mr. Coutinho: Collection of foreign coins and paper currency.

Mrs. F. W. Dickins: Feather rug from South America; engraving showing the shade of Napoleon visiting his tomb.

Mr. J. P. Wayne: American bullets; helmet worn by the donor during the war; case for carrying canteen.

Mrs. Harry Wolf: Bowl of Bohemian glass.

Sister M. Magna: Doll dressed in the habit of the Sisters of the Precious Blood.

Sisters of the Holy Family: Doll dressed in the habit of their congregation.

Sister M. Alphonsus: Doll dressed in the habit of the Sisters of the Immaculate Heart of Mary.

Miss Sara Maher: An original Bull of Pope Urban VIII with lead seal.

Mr. Raymond Pflieger, Alsace, France: Specimens of German war bread and of German war soap.

Rev. Moses Habeb: Works of two old watches of the 18th century, found in the Archbishopric of New Orleans, La.

Mr. F. X. Downing: Photographs of ancient Oriental monuments.

Miss Polaccia de Sassari, Bastia, Corsica: Basket made of raffia by Sardinian girls.

Miss F. Brawner: Contermarked copper cent of 1849.

Miss Louise Bonny, Paris, France: Collection of French coins and badges.

Miss F. Woods: Pottery from San Juan Pueblo, N. M.

Miss Annie Bohnert: Mexican silk kerchief.

Rev. A. Sharkie: Steel strike-a-light from Aleppo, Syria.

Mr. E. J. Hines: Pilgrim half-dollar, 1620-1920.

Mr. E. Cain: Card bearing signature and title of S. M. O'Meara, the Lord Mayor of Limerick.

Mr. F. J. Braendle: Six mounted butterflies; illustrated album containing photographs of the bas-reliefs of the Church of Sts. John and Paul in Venice; folio containing facsmiles of the various manuscripts illustrating the various methods of writing in Oriental countries.

Miss A. C. McCormack: Cameo mounted in gold, eighteenth century.

Sisters of St. Dominic: Doll dressed in the habit of their order.

Mrs. M. E. Sartwell: Sea shells and United States coins.

Rev. J. Deihl, S. M., Samoa Islands. Rev. Father Deihl who left the Marist College in 1920 for the South Sea Missions has not forgotten us and has proved his interest in sending the Museum various specimens of the Apia District, viz., a Tapa made from mulberry bark; a mat made of the leaves or "moemoe" of the cocoanut; roots of Kava; a flabellum made of the hair of a horse tail.

Besides, we have received through the Rev. Chas. B. Schrantz, S. S., a very valuable collection of objects from Egypt excavated by Msgr. C. M. Kaufman, of Frankfort a/M. The collection was secured by contributions from Bishop Shahan, Msgr. A. T. Connolly, Msgr. F. J. Van Antwerp, etc., and consists of over 200 ostrica, 125 ancient coins, a beautiful brass Lychneion, a brass vase, eleven ampullae, and various relics of Egyptian and Byzantine textile art. Besides there are two rare editions of the Bible.

Some few more specimens have been added through exchanges or purchase.

We must express our sincere gratitude to all our benefactors, some of

whom have helped us year after year, as can be seen by glancing at the lists of the preceding years. It is also our pleasing duty to acknowledge our indebtedness to Rev. T. Roser, S. M., for his constant assistance during the entire year; to him much credit is due for the classification of our collection of minerals and the identification of many of our ancient and rare coins.

IN MEMORIAM: REV. E. J. W. LINDESMITH

By the death of the Rev. E. J. W. Lindesmith, of Cleveland, O., the Catholic University Museum has lost one of its best and most constant benefactors. During his long life, Father Lindesmith never ceased collecting objects illustrative of the place in which he lived and of the work in which he was engaged.

The first collection donated to the Museum by Father Lindesmith was received in 1893. It consisted of various Army and Indian relics which he had collected in the West while he was Chaplain of the U. S. Army during the Indian wars. The collection includes various weapons, rifles, bayonets, swords, specimens of Sioux and Cheyenne weapons, ornaments, bead work, medicine sticks, etc.; it contains also heads and antlers of Western Fauna. Every object is carefully labeled and described by the donor. This collection was further enlarged by other objects sent in 1907 and again in 1911. The value of the collection is still further enhanced by a series of albums and scrap books illustrating and describing some of the objects. Up to the last, Father Lindesmith remembered the Museum and a few days before his death we received five boxes containing autograph letters, pamphlets, books, etc.

The labels with which every object is accompanied often furnish first hand information not only for the history of the West but also for the history of many dioceses or sections of the country. They show not only the objective explanation of things with which Father Lindesmith came into contact, but oftentimes reveal to us the tender soul to whom all human suffering appealed, on whom the ideal had a firm grasp and on whom country and Church alike could depend.

To give an idea of the value of these descriptions as well as of the spirit of Father Lindesmith, we beg leave to reproduce two or three of them selected at random among the several hundreds of similar data.

On the Medicine Stick he has the following to say: "A bunch of Sioux Indian Sacrificial Medicine Sticks. They tie up a little list of whatever they want—for instance, buffalo, elk or deer meat, tobacco, coffee, sugar, grass, powder, bullets, corn, etc.—in a rag or buckskin, on the end of a stick or sticks about two feet long. Then they would select the highest butte in the neighborhood; on the top of it they would plant the sticks in the ground nicely in rows and place around them the heads of the largest animals, and then go there early in the morning before sunrise. As soon as the sun can be seen they begin their prayers, singing to the Great Spirit, the true God. If after some time they do not get what they want, they will assemble in the early part of the night, under the sky, near

their wigwams; beat a drum with one hand on it, sing, pray, making a dreadful noise. I heard them when they were more than a mile away. All of this is the worship of the evil spirit, the devil. They first worship God, and if they think He does not hear them, then they will turn to the devil and worship him. I got these sticks on Medicine Butte, about four miles northeast of Fort Buford, North Dakota, about three miles north of the Missouri river, on Friday evening, July 8, 1881."

On his Alb (No. 885), he says: "For a time, after my ordination, I used the Alb of the parish, on the missions; but it was too bulky and easily soiled. Then I got this light Albe for the Missions alone. When it was torn, I mended it myself time and again, until it was mended almost all over. And so I kept on. I would think it did so long, it will do yet. When it gave way first, I felt unable to buy a new one. The congregation paid me an annual salary of thirty-seven dollars. At the mission some one would pass my old hat around; some would throw in a fippenny, also called a fip, also called a Picayune, a Spanish silver coin worth six and a quarter cents. An old shilling would sometimes find its way into the hat; this is a Spanish coin, value 12½ cents, also called a bit. A number of pennies were dropped in it. I am sure some of them were the widow's mite. When I became able to get a new Alb, I forgot it, neglected it, and put off still longer. Then some persons began to admire the patched Alb and asked questions about it. Some would say that they would rather see the old mission Alb than a fine new one. Then by degrees, I began to love the old Alb, and continued to use it on all my missions in Ohio and in the Rocky Mountains and after my return to Ohio. The last time I had it on for Holy Mass was at St. Matthew's Mission at Atwater, Portage county, Ohio, November 10, 1907, in the Town Hall which was formerly a Methodist church, where I said Mass regularly for a year. January, 1912, I gave it to the Museum."

On an Indian knife (No. 499) the tag reads: "Fort Keogh, Mont., May 30, 1882. I received this Indian knife from Broderick, an old Irishman and a soldier for twenty-one years. He captured it in an Indian fight. Broderick has seen everything, has been everywhere; he can do naything. In a fight he is perfectly at home. He is never scared or bashful except when he speaks with a priest; then he is shy and very reserved and backward."

In the same manner every label is a source of information and there are very few indeed from which the reader could not learn something.

Before closing, we wish to remark that Father Lindesmith did not want any funeral oration delivered on his remains. He himself prepared and printed a little pamphlet to be distributed to each person attending his funeral. He gave it for a title "The Enemies of our Salvation." It consists of Scriptural quotations, together with his own remarks and interpretations. Thus the Venerable Father continued, even after death, to speak to the living. We beg of all our friends to remember him in their prayers. As long as the Museum exists his generosity will be remembered and his name held in veneration.

R. BUTIN, S. M., Curator.

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THE CATHOLIC UNIVERSITY BULLETIN

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NO. 6

APOSTOLIC LETTER OF PIUS XI
THE PAPAL MESSAGE TO THE AMERICAN HIERARCHY
STUDENT PATRIOTISM: ITS GREAT LESSON
WELCOME TO CATHOLIC HOSPITAL ASSOCIATION
NATIONAL SHRINE CRYPT BEGUN
IN BEHALF OF THE UNIVERSITY

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APOSTOLIC LETTER OF POPE PIUS XI

To Our Beloved Sons William Cardinal O'Connell of the Title of St. Clement, Archbishop of Boston, and Dennis Cardinal Dougherty of the Title of Sts. Nereus and Achilles, Archbishop of Philadelphia, and to Our Venerable Brothers the Archbishops and Bishops of the United States of North America.

Pius XI, Pope

Beloved Sons and Venerable Brothers,

Greeting and Apostolic Blessing.

Knowing full well how much can be done by Catholic Institutions for the right formation of heart and mind, We, at the beginning of our Pontificate, cannot but turn our whole thought and care upon those noble seats of learning which, like your University, have been established in order to train up teachers of truth and to spread more abundantly throughout the world the light of knowledge and of Christian wisdom.

Accordingly, since We have ever loved that great work from the time it was founded, at the instance of the American bishops, by Our Predecessor of happy memory, Leo XIII, so also We have not failed, as occasion offered, to praise the zeal of those who strove by all manner of means to further it, in the firm conviction that the Church in America would derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science.

REASONS FOR FOUNDATION OF THE CATHOLIC UNIVERSITY
OF AMERICA

Now, among other reasons for founding the University which the Bishops presented in their letter to the Holy See after the Third Plenary Council of Baltimore, was "that condition of mind which can be protected against wide-spreading error and strengthened in faith by the deeper investigation of truth both revealed and natural on the part of the faithful and especially on the part of the clergy." Weighty as they then were, these reasons are of even greater weight at this time when all are striving to the best of their power for the restoration of order in human society. For it is plain that no such reconstruction will come about unless youth be rightly educated. Nor is any and

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Catholic University, American
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NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

every sort of education fitted for the attainment of the desired end, but only that in which instruction is based on religion and virtue as its sure foundation and which the Church unceasingly has commended in every possible way.

But it is essential that youth when they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the great Mother of God who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because "godliness is profitable to all things" and "knowledge without piety puffeth up." For this reason We, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

THREE IMPORTANT AIMS

Therefore, Venerable Brothers, recalling your minds to that object which your predecessors had in view when they founded the University, We desire that you take measures toward realizing that same object in accordance with the directions given in the Apostolic Letter "Magni Nobis gaudii" whereby Leo XIII brought the University into existence.

So doing you will easily accomplish these three things:

1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church and will be able to explain and uphold the Catholic faith.
2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.
3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system.

ONE FULLY EQUIPPED UNIVERSITY

We fully understand of course that in your country with its vast extent, there is room for more than one university. However, new undertakings of this sort would be ill-advised if they should remain incomplete or if their faculties should lack in number or fail to increase. Better one university completely organized and equipped than many of stunted growth.

Such surely was the thought of the American Bishops when they petitioned the Holy See not to approve the foundation of other universities or to favor any such plan until the Episcopate should have manifested its will in this regard. Complying with this request, the Congregation of Propaganda by its rescript of March 23, 1889, which further explained the ordinance of Leo XIII in his Apostolic Letter "*Magni Nobis gaudii*", forbade the establishment of other universities or institutions of like character, until all the usual Faculties should have been organized in the Catholic University at Washington.

This indeed was a timely and prudent prohibition, especially when one considers that today there are so many other common needs of the most pressing kind, which make demands upon the charity and generosity of the faithful. Further to be considered is this: the University at Washington, by preparing teachers for the universities of the future, will serve for all of them, as a splendid example and an efficacious bond of unity, if through the effort of all loyal Catholics, under the guidance of the American Bishops, it be fully and perfectly developed.

THE UNIVERSITY BELONGS TO ALL

It must be remembered that, as Leo XIII in his wise Constitutions declares, the whole thought and concern of the entire American Episcopate is to be centered on the University. If, as must needs be, a small group of bishops is charged with its government and administration, nevertheless all should have at heart its development since it was established for the benefit of all the dioceses of America.

A DEFINITE PLAN TO BE SUBMITTED TO HOLY SEE

To do this thing, it is absolutely necessary that you, Venerable Brothers, take counsel among yourselves and present through our Sacred

Congregation, which has charge of universities, a fixed and definite plan or program whereby you will more fully obtain the useful results which are expected of your Institution. This plan which you will surely submit to Us as soon as possible for Our approval, will produce, We are confident, the desired fruits by providing ways and means both to establish new Faculties and more quickly to collect and administer the funds that are needed. For We have no doubt that your clergy and people who have given such splendid proof of their generosity toward every kind of good work, will eagerly follow the example of their Pastors and, as usual, contribute willingly and liberally, to the support of their University, the most useful of their many works.

And now, Venerable Brothers, feeling sure that you will continue your active interest in the American College in Rome which offers so many advantages for the training of your clergy, knowing moreover your steadfast loyalty toward the Vicar of Jesus Christ and your earnest devotion to the welfare of souls, We confidently hope that, under God's favor, this Letter will prove effectual by so reinforcing your common endeavor that devotion to the cause of Catholic education may day by day increase among you. You will thus afford Us great assistance for the administration of the Apostolic office which the Providence of God in His inscrutable design, has entrusted to Us; and you will have great joy in the consciousness of duty fulfilled while you so zealously strive to extend the kingdom of the Lord Jesus on earth.

Gladdened by this hope, We implore for you the choicest blessings and as a token of heavenly gifts and a proof of Our special good will, We from the fullness of Our heart bestow upon you, Venerable Brothers and upon the whole flock entrusted to each of you, Our Apostolic Benediction.

Given at St. Peter's, Rome on the Twenty-fifth of April MCMXXII, in the first year of Our Pontificate.

Pius, XI, Pope.

THE PAPAL MESSAGE TO THE AMERICAN HIERARCHY

The Holy Father's keen and benign interest in all matters that concern the welfare of the American Church is strikingly and pointedly illustrated by his recent message to the hierarchy of this country, in

which he deals with issues that are of vital importance and of the utmost consequence for the steady and continuous advancement of ecclesiastical learning, the harmonious development of religious education and the general progress of the Church in this country.

It is evident from the context of the letter that the Sovereign Pontiff makes his inferences from the most accurate and reliable information, which extends even to minor details; and that he bases his paternal counsels upon a vast and well-interpreted experience that has come to him in the course of an eventful and successful career. The American Church is grateful for this signal favor, and will be glad to put into execution the advice given by the Vicar of Christ and happy to benefit by his wisdom and foresight.

The letter, couched in a language that bespeaks anxious solicitude and tender care, stresses in particular three points that are eminently worthy of the undivided attention of the Hierarchy, the clergy and the Catholic laity of the United States. These points bear in a comprehensive way on various phases of the educational problem that confronts the American Church, and upon the happy solution of which will depend to a large extent the future of the Catholic religion.

1) Following in the footsteps of his illustrious and beloved predecessors of holy memory, Pius XI pleads for the Catholic University in Washington and asks for it the wholehearted and generous support of all the Catholics in the United States without exception. By this time the University has proved its great usefulness and has merited the full confidence of American Catholics. It is indispensable for the intellectual life of the American Church; any lack of support would seriously cripple our higher education; for, from this youthful and vigorous centre of learning, movements have proceeded which have lifted Catholic culture to a higher plane throughout the length and the breadth of the whole country. An institution that is so intimately bound up with the best interests of religion cannot be indifferent to any American Catholic who is not utterly without the broader zeal and the larger vision. In this respect, the Pope's letter only echoes the sentiments of American Catholics, and his plea for more generous and intelligent support will not fall on deaf ears.

2) No one will be surprised that the Holy Father solemnly approves of the beautiful National Shrine about to be erected in honor of Our

Blessed Lady, patroness of the Church in the United States, in connection with the University; for this plan already possessed the endorsement of his immediate predecessors. The idea in itself is so charming that it will readily appeal to everybody. It symbolizes the union of piety and learning. Nothing is more important than that these two should never be divorced. Either one of them, if separated from the other, becomes a source of danger. That this shrine of piety should be dedicated to the Mother of God does not require much explanation; we only need to refer to the glorious title of Seat of Wisdom that has been bestowed on her. In the shadow of this shrine learning will flourish and under the patronage of the Immaculate Queen of Heaven the University will prosper and successfully brave all attacks from whatever side they may come. It is the best augury of final triumph that the University has made it a point to foster piety as well as learning and to body forth its uncompromising stand in this matter by its project to rear a shrine that will speak more eloquently than words. The great National Shrine will have an added significance as an outward expression of the unity of American Catholics. It will be the result of the concerted efforts of the whole American Church; and therefore, it will proclaim unequivocally that, where the honor of religion is concerned, American Catholics are one and undivided. Future generations will admire it as a monument of devotion to the highest ideals and will draw from it the inspiration to carry on the noble traditions of the past.

3) The Holy Father is anxious to see the University at Washington grow rapidly and steadily to its full stature. All American Catholics share this wish. They have watched with delight its uninterrupted growth; they have seen it assume vaster dimensions and nobler proportions. They fondly endeavor to visualize it in all its splendor, both material and spiritual, when it shall have arrived at its full development and when it will be the pride and boast of the American Church. This day is not far off, provided no unforeseen impediment arises; for the growth of the Washington University up to this date has been unparalleled. It would be deplorable if anything should interfere with this magnificent progress. Consequently, the Supreme Pontiff depreciates any attempt at this juncture to set up any rival institution which would detract from the support that ought to go to the Catholic University until it has reached its full development and complete maturity. This is the course of wisdom; indeed, it is nothing more than a benign accession to the importuning of the Holy See by the American Bishops themselves when they established the Catholic University. A scattering of efforts has frequently proved detrimental to noble enterprises and done incalculable harm. At present the Catholic University should be the one great

concern of American Catholics. Let them finish this grand and glorious work, and then they may profitably address themselves to other tasks.

The American Church receives with filial gratitude the paternal message of the Holy Father. It recognizes the profound wisdom that has inspired every word of this kindly letter and appreciates deeply the love that has prompted every line. The effect of the letter is not doubtful. All Catholics will be aligned in support of an object that is so dear to the Holy See and that has elicited from the Sovereign Pontiff, Christ's vicar on earth, such encouraging and inspiring words.

Catholic Standard and Times, Philadelphia, July 1, 1922.

IN BEHALF OF THE UNIVERSITY

Pope Pius XI has spoken a strong and a striking word for the Catholic University of America. The letter which he has addressed to the Bishops of the United States may have been provoked and called for by circumstances which may be rather surmised than definitely chronicled, but it is nevertheless a mandatory and specific document. It indicates clearly and emphatically that its author looks for results and that he is going to look minutely and continuously.

The Catholic University is the peculiar offspring of the zeal of the American hierarchy. They are committed to it. Its founders of the generation of bishops that have passed on to their reward made it their special and most particular charge, and they have committed it as such to the generation of prelates who have entered into their inheritance with all its blessings and all its obligations. They are held by all that is just and honorable and now by pontifical command to carry on the great work begun by their predecessors. Any failure, small or great, partial or entire, will be chargeable to the Bishops and to the Bishops alone. They founded the University, and, by charter they are to rule it. It is theirs to sustain and to support.

Whatever the history of the institution from the beginning to the present day, it is the reigning Pontiff's desire and command that the work be carried on now and from henceforth with zeal and spirit, and that it be carried on by a unanimous and enthusiastic hierarchy, until the Catholic University of America be not a Catholic University of America in name only, but in name and in fact. Other great Catholic institutions of learning there must be, and there will be in this vast and prosperous country; but the Catholic University of America, the Pope being Patron and Protector, must be established in prominence and pride of place, and set on the high and sure road to progress and to the success which was proclaimed at its foundation, and which the importance of the work, the resources of the Catholic Church of the United States and the Pontifical favor demand.

Catholic Transcript, Hartford, July 6, 1922.

STUDENT PATRIOTISM: ITS GREAT LESSON

Discourse of Major General Tasker H. Bliss, Governor of the National Soldiers Home, Washington, D. C., on the Occasion of the Unveiling of the Memorial Tablet, Wednesday June 14, 1922, in Honor of the Catholic University Students who fell in the Great War of 1914-1918.

The Rt. Rev. Rector has asked me to speak a very few words on this occasion of the dedication of your Memorial Tablet, erected in honor of those undergraduates of the University who died in the service of their country during the Great War.

The real dedication is with bowed heads and in reverent silence; and it is very difficult for uttered words not to jar upon the harmony of that spirit.

You have symbolized the ceremony of dedication by the offering of a wreath. In doing this, you have followed a custom older than the memory of man and which had its origin in the primal instincts of the human heart.

You remember that the ancients had two forms of altars,—one, the altar of sacrifices, the other, the altar of offerings. It came to be the custom, in increasing degree, for the State to erect altars of this latter form in honor of eminent men who had deserved well of their country by the devotion of their lives to its service.

This Commemorative Altar,—as they called it,—came in time to be erected, as a common custom, by private persons in memory of loved relatives and friends. You will see the survival of this custom, through Pagan and Christian times, to this day in the altar tombs of our churches and cemeteries.

Out of the same spirit, and to serve the same purpose, came the Commemorative Tablet.

Now, upon these commemorative altars, and before these tablets, no sacrifice of blood was made, but only offerings of sweet flowers and the kindly fruits of the earth;—not sacrifices to appease the wrath of a dread and offended deity, but offerings of gratitude to some beneficent, personified force of nature, or in loving memory of some one whom we knew and who had served us well.

And so now, to keep alive the memory of the young men whose names are inscribed upon this tablet, and who offered their lives to their country on that other altar of bloody sacrifice, you, in each succeeding year, will do again what you have done today, and before this tablet, as upon a commemorative altar, will lay the fair fruits of the cultivated fields of your hearts and souls—annual wreaths of the flowers of memory and hope and love.

You knew these men well. I have no conscious knowledge that I ever looked upon their faces. Yet I like to think that perhaps I did. Perhaps I saw them, and all unconsciously exchanged a friendly salute with them, in some one of these countless columns of American troops that for a time thronged every road in France leading from the seaports toward the enemy.

If so, it was at these very men named here that I saw the bent-backed plowman pause in his furrow to gaze; it was at them that his palefaced wife stood in the door of her cottage to gaze, with her little child—all that war had left her—clinging to her gown. It was at them that all who saw, gazed with staring, startled eyes, with a gripping at the muscles of the heart and a swift intake of the breath; at this glorious manhood come to redeem a nation from despair; glorious in the purple light of youth, clear-eyed, grave-eyed, stalwart, marching with swinging stride, and singing as they went, to suffering and death.

And so they went on, up the long slope and over the crest and down into the valley beyond,—where they and so many others died.

And now,—they are but a memory, and you commemorate it by this tablet.

But, gentlemen of the University, will you commemorate it in no other way? Yes, I am sure you will. That tablet teaches, the dead lips of those whose names are writ thereon teach, too many lessons and too clearly—most of all the lesson of the nobility of sacrifice—for you to ignore or forget. You, too, will have your opportunity for service and sacrifice; you, too, will have your steadfastness of purpose tested, as these men had; your love of right and righteousness, your determination to play the man and not the slacker in the great fight that is coming for you.

These dead men had no monopoly of glory. You too are drafted for a great War,—the Great Recruiting Sergeant has already tapped you on

the shoulder,—the everlasting war of right against wrong, of righteousness against sin. You are now in the training camp. Soon you will be pronounced fit for service—over-seas or elsewhere—and then you, too, will go marching away to play your part in the great unfinished war, to redeem not a nation but a world from despair.

Then you, like these men, will have an opportunity for citations, for mention in orders, for decorations, and at the end of it all,—a Tablet. For, mark this well; you may not yet know what your path of duty is, but when you have found it and have followed it to the end, it will bring you to this Tablet. Perhaps not like this one, of stone or bronze, nor one carved and graved by the hand of man; but, whatever it is it will be there waiting for you. And I think that if you look toward it now, with clear vision, you can see above it, in the radiant glory that emanates from it, as I like to think we can see it, in a glory above this Tablet, that Sacred Symbol of the reward that awaits those who have run the course well, who have fought the fight well, and who, like these men, have been faithful unto death.

WELCOME TO CATHOLIC HOSPITAL ASSOCIATION

Address of Welcome, by Bishop Shahan, at the Opening of the Seventh Annual Meeting of the Catholic Hospital Association, Catholic University of America, Washington, D. C., June 20, 1922.

Most Reverend President, Members of the Catholic Hospital Association:

In the name of one of the younger universities of the world, I extend a cordial welcome to the representatives here assembled of the oldest university of the world, that university of human suffering whose knowledge, skill, experience, and works are coeval with mankind, and to whose needs and demands, from one age to another, human progress is so variously indebted. You have much in common with all associations for the relief and extinction of physical ills, but you differ from purely secular associations by the interests of religion which your name asserts and promotes. I may, therefore, rightly welcome you in the name of the Catholic Church, under whose aegis you have arisen, with whose good-will and protection you have grown so rapidly, and whose spiritual welfare you seek amid all the countless works of corporal charity

and helpful science which you are forever and everywhere creating and advancing.

There may be no Catholic chemistry or physics, but there is surely a Catholic pathology, the long story of the practical interest of the Catholic Church in the physical sufferings, not alone of her own children, but of all mankind. In the midst of the great pestilence of Carthage St. Cyprian could invite the Mediterranean world to admire the common devotion of Christian men and women to all the victims, without distinction of creed. Long before the mighty Empire of Rome collapsed, the first great Catholic hospitals were established within its borders, East and West. A glorious new institution, of universal human value, was created by the Catholic religion, and perpetuated by the love and the sacrifices of the Catholic clergy and people. Nothing like it had ever been seen before in the world, and it was the envy of dying paganism, sensible that in itself it possessed no such response of life or promise for the future. The mediaeval hospitals of Constantinople and Rome were born in that day, and also the mental temper to which we owe the respect for and the transmission of the writings of Galen, and the not contemptible medical skill of the ancients, on which physicians managed to live through long centuries of political confusion, social crudeness and economic and industrial infancy.

In the West racial charity was superimposed upon the general Christian virtue, and to the Irish monks we owe the creation from the seventh to the tenth century of the "Hospitia Scotorum," those humble Alpine refuges in which they took in their frozen, exhausted and crippled brethren on their way to Rome. Soon monasteries and abbeys throughout Europe imitated these humble but beneficent shelters, and gradually from them seems to have arisen the hospital system of the middle ages, rich beyond belief in its own way, those hundreds of small hospitals found in tiny hamlets and in lonesome settlements, at the gate of every monastic house, or the guild-house, or near the parish church, or connected with the annual fairs or public meetings.

More wonderful still was the continuous supply of devoted nurses, men and women who, inspired by religious motives, everywhere offered themselves for hospital service; wonderful, too, was the popular generosity in providing for hospitals, beds, food, service, and such equipment as the age could furnish. With the Crusaders came the need of hospi-

tals in the wake of the great armies, the long sieges, and the climatic changes. Eastern disease, like the leprosy, created new demands all over Europe, and in the new freedom of travel by land and sea medical science found the best occasions for growth and esteem. Medical schools, like Salerno in Italy, arose and flourished, and Jewish and Arabic skill became known in the Christian world, often by means of papal favor and encouragement. The great Roman hospital of Santo Spirito, destroyed only recently by fire, was the creation of the popes, who for a thousand years favored it in many ways as they did many other great hospitals of Italy, at Bologna, Milan, Padua and elsewhere. The monastery or convent held everywhere the apothecary's or druggist's shop, and often also offered the only available medical help for the poor, for travelers, pilgrims, and the afflicted generally, not to speak of remote and inaccessible places.

Whence arose such a universal devotion to the sick and afflicted? Its chief motive was then, and is yet, a deeply religious one, an irresistible sympathy with all suffering men and women in their quality of members of the mystic body of Christ. The shadow of Calvary fell continuously over land and sea, over young and old, over rich and poor, and from the side of the Saviour poured always the redeeming blood in which was washed clean the Christian soul. Its temple, the human body, was destined to eternal union with this redeemed soul, and no true Christian could be indifferent to its welfare. In every Christian land, men and women heard daily and heeded those sublime words of the Gospel, "I was sick and you visited me. . . Lord when did we see thee sick and come to thee? . . . Amen, I say to you, as long as you did it to one of these my least brethren, you did it unto me." (Math. XXV. 36-40.) This is the true root of all the corporal works of mercy, and in particular of the devotion to the sick and ailing, from the Roman martyr broken on the rack down to the cancer patient and the incurable tubercular.

In the last four hundred years over one hundred Catholic religious associations of women have been founded for the care of the sick, and it is to these associations, nearly all yet active, that we owe in no small measure the great progress in the care of the sick. The Spaniards founded many hospitals for the Indians, and created brotherhoods for

their service. Cortez himself founded the first hospital in the New World, the Immaculate Conception Hospital in Mexico, and it is still in existence. The Hotel Dieu at Quebec and the Hotel Dieu at Montreal were both founded about the middle of the seventeenth century. They are yet flourishing and are conducted by the communities which founded them.

Modern industrial and commercial conditions, beneficent discoveries in the way of hygiene, of antiseptic and anesthetic treatment, the mastery of contagion and infection, have contributed greatly to the growth of hospital accommodations and experience. It may be said that specialized skill and organized efficiency have revolutionized the physical treatment of disease, and that to them the modern hospital owes its almost incredible advance over past material conditions.

But modern advantages, despite their number, timeliness and splendor, do not and cannot affect the inner life of the Catholic hospital. Whatever its size and influence, or the grade and volume of its public service, it is ever the "*domus hospitalis*," the guest-house of the Divine Sufferer, beneath whose roof all who resemble Him may claim admittance, and for their resemblance have their claim allowed. Here lie humbled and broken the elements of self and the world, pride and lust and self-will, and on these ruins may arise, by the grace of God, a new life, a life of the spirit freed from the shackles of sin. What volume could hold the wonderful spiritual annals of one hospital? Its peculiar religious apostolate can be fully known only to the Holy Spirit Who works there as in His own province, and performs the most astounding miracles of conversion. One day, four centuries ago, a lame soldier of Spain lay in a hospital, comforting his pain by reading the annals of Christian virtue, when suddenly his worldly life slipped from him, and from the soldier of an earthly king he became the soldier of the heavenly king, and the world-wide record of his great victories has not yet been closed.

But it is not alone the sick and the suffering for whom the hospital acts as the vestibule of a better and a higher life. It is an incomparable arena for those generous souls who conduct it, and for its service give up whatever is thought desirable in life. For them it is the school of every virtue and a sure way to that Imitation of Christ which is perfect holiness. Of St. John of God, the heavenly patron of all hospitals, we are told that no material flame could equal the flame of divine love

which consumed him in the service of the sick. Countless indeed, in every hospital, are the victories over self which every day records, and equally incalculable the approach in many hearts to the all-consuming love of the Crucified One for the souls which the Father had given Him. May your deliberations be productive of real progress in all the departments of your glorious science, as old as the Good Samaritan and as new as the last conflict with the real causes of disease; May they be conducted in the spirit of Him who from His unique seat of authority upon the Cross draws ever upward a sick and wretched world, of which St. Augustine says that its true fever is the vice which weakens its heart and the passion which darkens its vision. May Our Mother of Sorrows than whom no human ever sounded a deeper abyss of suffering, preside in your counsels, and by her intercession obtain for all the members of the Catholic Hospital Association an ever-growing sense of the peculiar sanctity of their work, a more secure grasp of its divine principles and spirit, and a closer reliance upon that Sacred Heart whose love and imitation can alone enable men and women to rise daily above their weak and vicious selves, and daily face the grim spectre which from the entire periphery of life watches, tireless and resolute, for the human prey that a divine love as regularly withdraws from it.

NATIONAL SHRINE CRYPT BEGUN MAY 31, 1922

The countless lovers of Our Blessed Mother will rejoice to know that the long-awaited work of the National Shrine of the Immaculate Conception at Washington has begun. On May 31, the Feast of Our Lady of the Sacred Heart, the construction of the Crypt or basement, was awarded by the Building Committee of the National Shrine to the Charles J. Cassidy Company of Washington, the lowest of ten bidders. The workmen and materials are rapidly being assembled.

The corner-stone was laid September 23, 1920, by Cardinal Gibbons, before an audience of ten thousand, and in the presence of Cardinal O'Connell, of the Apostolic Delegate, seventy bishops, and several hundred priests. The Archbishop of Philadelphia, now Cardinal Dougherty, gave Solemn Benediction on the occasion. The Ambassadors of Spain, France, Italy, England, and other countries were present, besides representatives of President Wilson, the Supreme Court, and the Army and Navy. Altogether, it was the greatest public honor ever paid in our

country to Mary Immaculate, and a good omen of the happy completion of her glorious monument.

It is hoped that the Crypt can be opened for worship in two years. It is about two hundred feet long, and occupies all the space beneath the sanctuary of the church. The transept measures one hundred and sixty feet. The height of the Crypt is nearly twenty-five feet. From these figures it can be seen that the Crypt in itself is a very large and impressive edifice. It will hold about eighteen hundred people, and will be none too large for the demands that will be made upon it.

The Crypt will have fifteen altar-chapels arranged in semi-circular groups of five each. The High Altar will bear the name of Our Lady of the Catacombs. With its pavement, walls, and vaulting, it will be the gift of the Marys of the New World, and when completed will be one of the loveliest tributes of the grateful American Catholic heart to the Mother of Our Redeemer, combining all that piety and art can suggest in honor of her who made famous the name of Mary through time and eternity.

The five chapels that close the apse will be dedicated to the Sacred Heart, Saint Joseph, Saint John the Evangelist, Saint Anne, and Saint Elizabeth, the dearest friends on earth of Our Blessed Mother. Of the two other groups of chapels, one will be in honor of Saint Agnes, Saint Agatha, Saint Cecilia, Saint Lucy, and Saint Anastasia, and the other in honor of Saint Margaret, Saint Barbara, Saint Catharine, Saint Dorothy, and Saints Perpetua and Felicitas. All of these holy women were martyrs of Christ, and most of them are commemorated daily in the Canon of the Mass. They will form like a perpetual guard of honor about the Queen of Martyrs.

The plans of the National Shrine of the Immaculate Conception are now complete, and if all the means were at hand, the noble edifice, one of the world's greatest churches, could go up at once, and our debt of honor to Mary Immaculate could be discharged by the generation which saw the beginning of her glorious monument by the stately Potomac.

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXVIII OCTOBER—DECEMBER, 1922

NO. 7, 8, 9,

ARCHBISHOP CURLEY AND THE CATHOLIC UNIVERSITY
OF AMERICA

DONATION OF OLDEST CATHOLIC LIBRARY

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THE CATHOLIC UNIVERSITY BULLETIN
 OUR CHANCELLOR'S APPEAL TO THE CATHOLIC HIER-
 ARCHY AND CLERGY OF THE UNITED STATES IN
 FAVOR OF THE UNIVERSITY

ARCHBISHOP'S RESIDENCE
 408 NORTH CHARLES STREET
 BALTIMORE, MD.

Right Reverend Dear Bishop:-

The near approach of the First Sunday in Advent, the date fixed by the Holy See for the annual Collection in favor of the Catholic University of America, impels me to address you with brotherly earnestness in favor of that great work. Four popes have strongly commended the University to the Catholic clergy and people as the proper and authorized centre and source of our Catholic educational system, and have asked for it the generous support of the faithful. It cannot be that their holy interest in our Catholic education is unjustified, or that their appeals will fall on deaf ears.

This very year Pius the Eleventh has summed up the whole mind of the Holy See in regard to the higher education of American Catholics, and in words of great weight and force asks for their University the most liberal support, calling it "the most useful of their many works". It is significant that the new Pope, himself one of the most famous of modern scholars, should make our University the subject of his first Apostolic Letter to American Catholics, and should therein exhaust the principal arguments for its generous support and immediate development.

Going to the heart of the question, he tells us that "the whole thought and concern of the entire American Episcopate is to be centered on the University," and that all should have at heart its development "since it was established for the benefit of all the dioceses of America."

A sense of the common good, of common responsibility and common duty, permeates this great pontifical document, than which no more definite utterance on Catholic higher education has come from the Chair of Peter. Three things, he says to all the Catholic bishops of the United States, will be accomplished by the cordial support and rapid development of the University.

"1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church, and will be able to explain and uphold the Catholic faith.

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2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.

3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system."

Our Catholic University of America appeals to the Holy Father as the proper nursery or training school of Catholic teachers for our diocesan seminaries, religious novitiates, and Catholic colleges. Indeed, if all the choice young men who are destined to teach in our numerous institutions of learning, ecclesiastical and secular, were sent to the Catholic University for their proper formation, there would soon be realized in every diocese and in every religious order and community all the ardent hopes of the Holy Father. Finally, it is to our University, generously supported and fully developed, that the Holy Father looks for that higher degree of uniformity and system which modern conditions have made possible and for realizing which he considers our American genius especially well fitted.

Looking out upon the world from the high seat of the Vatican and rightly appreciating, as Vicar of Jesus Christ, "the deep causes of the world's restlessness and discontent," he tells us that the anxiously awaited return of good order to human society depends upon education. But not on any and every sort of education. The saving education he speaks of "is that in which instruction is based on religion and virtue as its sure foundation, and which the Church unceasingly has commended in every way." Speaking frankly, it is his judgement as it was that of Leo XIII, Pius X, and Benedict XV, that through the satisfactory growth and development of our Catholic University the American episcopate will accomplish this ideal of Catholic education, "will derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science," and whence they will one day issue "to spread more abundantly throughout the world the light of knowledge and of Christian wisdom."

The Catholic University is surely not unworthy of the eloquent advocacy to which the Holy See in this noble letter commits itself. It has served our common Catholic interests in a practical way by the creation and conduct of great works of education and charity that depend upon it for life and action. It has provided a superior training for hundreds of excellent priests in many dioceses, and has sent them home to teach in our seminaries and colleges, to conduct the

school systems in their dioceses, to organize diocesan charities, to sustain the Catholic press, to become apostles of social truth and action. From all parts our Catholic teaching sisterhoods frequent it in large numbers for the educational opportunities it offers. That most helpful work, the Catholic Encyclopedia, is deeply indebted to the University. It is no small tribute that twenty-five members of the American Catholic hierarchy have come from the University. Though young in years, it has sent out over a thousand lay graduates, lawyers, doctors, journalists, scientists, business men, often honored by their fellow-citizens with places of trust, and always loyal to principles of Catholic truth and honor.

Out of the donations of the faithful it has acquired a large academic estate in trust for future ages. It has shed honor on the Catholic Church at the National Capital by the number and splendor of its buildings, by its noble appearance, and by the manifold public service of its daily life. It welcomes yearly our Catholic people from every state and diocese and lends dignity and comfort to their meetings and conventions.

Its chief merit, however, is the rich and secure promise of future growth, the evidences of which are seen on all sides and are felt by every loyal Catholic heart.

Some growth of its annual revenue is immediately needed by the University. Its hundred professors, most of them Catholic laymen, with wives and families, have a right to some increase of their modest salaries. The expenses of heat and light, the upkeep of the beautiful grounds and buildings, the constant equipment of the laboratories and the library, call for heavy expenditure, of which the students can meet only a part. New buildings are demanded by the great growth of the last ten years. If every adult Catholic will make annually a generous offering to the University Collection, our immediate needs would be cared for, and our minds left free to plan efficiently that development of the University which the Holy Father suggests in his paternal letter to our American Catholic Bishops.

Indeed, it is to this Annual Collection, so cordially recommended by the Holy See and the American episcopate, that we owe in very large measure the actual development of the University. May Mary Immaculate, Seat of Wisdom, and Patroness of the University, as of the American Catholic Church, move the hearts of all our faithful people to rally strongly to the support of this great educational work, which does them so much honor at present, and is destined to honor and comfort them in a yet higher degree!

I beg of you then most respectfully, dear Bishop, to aid in every possible way the work of the University. Without that generous help, it cannot make the progress that its mission demands. As Chancellor

I will be most grateful if you can see your way to send to your clergy and laity a word of encouragement on the occasion of the announcement of the annual Collection, so that this year's contributions may surpass in amount all former efforts.

October 24, 1922.

Cordially yours in Xto.,

✠ MICHAEL J. CURLEY

Archbishop of Baltimore.

ARCHBISHOP CURLEY'S APPEAL TO THE CLERGY AND
LAITY OF THE ARCHDIOCESE OF BALTIMORE
IN FAVOR OF THE UNIVERSITY

November 10, 1922.

To the Clergy and Laity of the Archdiocese of Baltimore.

On Sunday, November 26th, announcement will be made at all the masses in the Archdiocese of the Annual Collection for the Catholic University of America to be taken up on the first Sunday in Advent, December 3d.

A little more than thirty years ago the Catholic University was founded by the American Hierarchy with the approval and blessing of Leo XIII. It was brought into existence as the completion of our Catholic educational system, and was intended to be a great power house of science—a source of inspiration and strength to every Catholic teacher in the nation. The Fathers of the last Council of Baltimore with a keen vision of the future needs of the Church in America realized that we should have a great Catholic centre of higher studies, where the traditions of the University-building Church would be continued, and which in a special manner could be looked on as representing in the field of scholarship the whole Hierarchy and the whole Catholic people of America.

Notwithstanding many trials, the University in comparatively few years has made wonderful progress, and stands today in the Capital City of the Republic a source of pride and power to all of us. The enemies of the Catholic Church are no longer attacking her teaching. They have left the field of definite dogma to us. They are now concentrating their engines of attack on our schools. They are attempting to deprive Catholic parents of all rights in the matter of the education of their children. They wish to secularize the training of youth to a point where Christ and His teaching will be eliminated from the minds and hearts of all future generations of American

citizens. We Catholics must be on the alert. There must be no apologizing for our principles. We must state them clearly and stand by them fearlessly. Our religion imposes on us the obligation of making our Faith an integral part of our children's education. To do this we have a right, and in exercising it we are rendering a profound service to America.

Our interest in the work of Catholic education must not be interpreted to mean an interest in grammar and high schools only. It must extend to Catholic centres of higher education. The life and work of our Catholic schools in this Archdiocese and in every diocese of the country are intimately connected with the Catholic University of America. Our schools will grow with its growth and gather strength with its strength. It is preparing our teachers in its summer schools and Sisters College. Text books of superior literary quality that give a permanent place to the God of Nations are coming to us from the pens of the University's professors. If the Catholic University should grow weak for want of support or lack of interest on the part of American Catholics, our Catholic schools everywhere will suffer as a result.

I cannot understand why our many wealthy American Catholics are not interested in the work of the University, and do not show appreciation of what the University means to the Church and America by endowing it richly, so that it might continue unhampered in its great mission for God and Country.

As Archbishop and Chancellor of the Catholic University, I am making a fervent appeal to those of our Archdiocese whom God has blessed with the goods of the world. Christ, Whose school of learning it is, is calling. If our wealthy Catholics really wish to invest their money where it will be productive of most good in the cause of God and America, then I direct them to the Catholic University, peculiarly the University of our twenty million Catholics. Their money will go into the sacred work of forming great Catholic leaders, men of Christian character, who will never place self above service, never sacrifice country to self, never attempt to extinguish the lights of heaven, nor exile God from this great land.

My appeal goes out to every Catholic in the Archdiocese. The University is theirs, too, because of its connection with and work for the parochial school. If we of this Archdiocese gave but ten cents per capita, our collection this year would amount to thirty thousand dollars. As a matter of fact, we do not contribute five cents per capita per annum to our University. It is our University just as it is the University of every diocese in the nation, yet we may be permitted to call it ours in a special sense. It is situated in the Archdiocese, and your Archbishop is the Chancellor or supreme director of

it. If every Catholic, rich and poor, in our community, ought to be interested in it, the Catholics of the Baltimore Archdiocese ought to show a very special concern in all that affects the welfare of the University.

To all then I appeal for generous donations this year. His Eminence loved it and gave abundant proof of that love. Let us cherish it. The welfare of the Catholic Church in America is inseparably connected with the strength of the University.

Thanking you most warmly for whatever you do for the University, and wishing you every blessing, I remain,

Yours faithfully in Xto,

✠ MICHAEL J. CURLEY

Archbishop of Baltimore.

THE HOLY SEE AND THE UNIVERSITY

AN APPEAL TO THE CATHOLICS OF AMERICA

*Discourse delivered by Archbishop Curley, Chancellor of the
Catholic University of America, on the Feast of the
Immaculate Conception, December 8, 1922.*

Right Reverend Bishop, Reverend Fathers, Dearly Beloved:

We gather once again to pay homage to Mary Immaculate, and to rededicate through her this Catholic centre of learning to the service of her Divine Son. Years ago Our Blessed Mother, under the title of her Immaculate Conception, was proclaimed the heavenly patroness of the Church in America. If today she is honored in every section of our land, it is meet that here particularly voices be raised in her praise, and grateful hearts give expression to their joy. Here the Catholic Church of America exists "in parvo"; here she stands as a citadel in the Nation's Capital to expound and defend the teaching that once fell from the lips of Immaculate Mary's Son. Here she answers in most effective manner the ago-old accusation, patently false to every student of history, that the Church of God is no friend of education.

While the teaching of Jesus Christ is proclaimed from every Catholic pulpit and in every Catholic school in America, the Catholic University occupies the unique position of official representative of the Church in this country, in the domain of higher studies and scientific research. It is the culmination and completion of our Catholic educational system, the best friend of our Republic, and today the only educational work that may be said to guarantee the perpetuity of our country by inculcating the need of religion and morality, which a century ago appealed to

George Washington as the only bulwarks of our then young nation's continued strength. Is it any wonder, then, that protagonists of materialism and rationalism, destructive forces in any national life, are wreaking their vengeance upon Christian education, and would fain obliterate from our American landscape our cross-crowned schools?

It is the same old warfare, taking now one and now another form. Important as may have been the function of the Catholic University in its relation to the Church in America during the past thirty-three years, today and for all time to come it assumes a new role, or rather its real purpose as planned by the Fathers of Baltimore's last Council, is now coming out in bold relief. It was conceived in the minds of men of great Christian vision and of broad patriotic views, of men who, looking into the future, saw the blighting forces of European rationalism, of false philosophies, of emphatic negation of fundamental Christian principles, sweep over-seas and invade churches, schools and homes of this land of ours, with results that today are becoming apparent, perhaps even to the casual observor. The Catholic University was founded to stand as a great break-water against the lashing waves of infidelity and cold religious indifference. It was to proclaim the existence of a personal God and our duties to Him, to a people confused by the intangible mouthings of teachers of Pantheism. It was placed here to preach Jesus Christ crucified to an age that has so minimized the divine dignity of the Son of God, that they have left Him but a pale Palestinian myth. It rears its stately pile in Washington to teach the essential need of respect for authority and law in any nation's life, to combat the growing spirit of disregard, if not contempt, for things intrinsically sacred. It is in a sense the Church's treasure house, in this country, of sacred science, of learning vivified and enlightened by the teaching of the God-Man, and as such it has a very evident connection with every Catholic college high school and grade school in this country.

When the Bishops of America thirty-three years ago, with a courage inspiring to us of this day, set themselves to realize their cherished ideal in a small and seemingly insignificant beginning, they turned instinctively to the Vicar of Christ, Leo XIII, to lay before him their plans, and to ask his blessing on their project. The first word that gave expression to the feelings of the Supreme Pontiff was the word "Joy". Burdened by his pontifical office, with responsibility for the welfare of God's Church everywhere, he rejoiced at the thought of the erection of a great national Catholic centre of Christian culture in America. From it he saw in vision go forth an army of men whose Catholic training and formation would do much to steady a world rocked by the wild vagaries of pseudo-science and blatant unbelief. Seer-like, he saw the coming greatness of the then struggling Church in America, and realized better than any one in this country, the need of such a home of true learning, in order to give dignity and poise to the Church that for

sixteen centuries had specialized in the work of building schools, colleges and universities where religion and learning went hand in hand.

Its profound influence for good in our American life, its strengthening force on the growing Church, its inspirational effect on Catholic education in America, its becoming the Alma Mater of countless sons of strong Christian character and highly developed mentality, its shining as a very sun in the firmament of true learning, its preparing the future teachers of our Church's neophytes, all this the brilliant mind of the great Leo conjured up, and hence in his deep satisfaction he sent back to the waiting Prelates a cheering message of joyful approbation. Its right to life as a great ecclesiastical institution of learning came from him. Its constitution we owe to him. From that day thirty-three years ago this University became the University of the Catholic Church in America. It never had, even when it had but one building and four professors, any localized limits. It became the treasured possession of every Bishop and every diocese in America. With consolation do we recall in the troubled times of God's Church, the reassuring words of her divine Founder, "Behold I am with you all days". These words give us an assurance of the indefectibility of the Spouse of Christ. They constitute her a perpetuation of Himself down the long corridor of years. May we not look on the approbation of the Vice-gerent of Christ given to this University, and the promise of a continued interest on the part of himself and his successors in its welfare, as a guarantee of its growth, and adequate fulfillment of its sacred mission? There were times when the faith of its friends was tried, as there were days of gloom and well nigh despair in the life of the early Church. But faith and trust failed not, and today this University has more than justified its existence. "Dost thou seek a monument? Look about"! It stands, not as a finished but as a growing monument to the Church in America, and like the Church of Christ, it stands "surrounded with variety". It has attracted to itself the Church's efficient ornaments, her religious orders and congregations who come here as to a perennial source of Christian wisdom and erudition, and leave its sacred precincts to carry the University's message to every part of our own land, yea, to shores separated from ours by the wide expanse of Ocean.

The interest in this University evidenced by Leo XIII during the last fourteen years of his life, was continued by his sainted successors, Pius X and Benedict XV. What shall I say of our new Pontiff, Pius XI? On April 25th of this present year, there came to the members of the American Hierarchy, from the hand of our Holy Father, a Letter on the University. When the history of the University will be written, that Letter will be looked upon as one of the most precious documents in its possession. It breathes not only an interest in, but also a love for this seat of learning, as a place where the youth of America may be formed according to the Heart of Christ. If the reasons given for the foundation of the Catholic University were weighty in 1887, "they are,

says the Pontiff, of greater weight today''. Today men are striving to check the growth of chaos, and restore order. To do this men must be *rightly* educated, and this *right* education is alone that system of training that is founded on religion and virtue.

Pius XI is anxious to see arise on these grounds, contiguous to our halls of learning, a monumental church in honor of Mary Immaculate, Seat of Wisdom, in order that this University may thus symbolize its devotion to piety and learning. His love for our University does not stop with an expression of approval of its purpose and work thus far accomplished. His affection for it prompts him to plan for its growth and development. He, the Vicar of Christ, the Bishop of Bishops, the centre of our unity, our Father in all things of the soul, directs the Archbishops and Bishops of America to centre their whole thought and concern on this University, and to present to the Holy See in the near future a plan for its further development. He desires the establishment of New Faculties and the perfecting of those already existing, and to this end invites the Catholics of America to give generously of their means toward this noble and sacred work. What more do we need?

Here is a clarion call, one of divine imperiousness to all of us—Bishops, priests and twenty million Catholics of America—to build up this University in order that we may thus afford assistance to our beloved Pontiff in the administration of the Apostolic office which the Providence of God has entrusted to him. May these words of Pius XI sink into the minds and hearts of our American Catholics, and bring forth a loyalty to this University which will be synonymous with our loyalty to the Vicar of Christ! The affectionate sentiments of the Letter of April 25th were expressed to me in person by the same blessed Pontiff when he received me in audience on July 27th last. While he was deeply interested in all the affairs of the Church in this Archdiocese, I must say that he evidenced his keenest concern in the work, the influence and the future of the Catholic University of America. That future is large with hope. We cannot know failure in this work. Today more than ever we must be alert. The tactics of the sworn enemies of God's Church and work will but spur us on to greater efforts to defend, strengthen and advance the great work of Catholic education.

Our patriotic duty calls upon us to consecrate ourselves anew to the task of training generations in virtue and learning, if we are to save our country from ruin. Christ must be recognized in our national life, and His principles practiced, if tyranny is not to be permitted to dethrone social order. The Church of God in America needs the Catholic University, so does America.

If the voice of the Vicar of Christ raised in behalf of the suffering and hungry millions of war-torn Europe has called forth an enthusiastic and generous response from our American Catholics, why should

we not find a similar response to our Holy Father's appeal issued in emphatic form to the faithful of this country in favor of the Catholic University of America? No work can be more noble or more lasting than that of Catholic education, considered from the standpoint of good wrought for God and country. The wealth of non-Catholics flows daily into the great secular universities of our Country. The generosity of these men in the cause of education is little short of marvellous, and should be an inspiration and an impetus to us. To our Catholic people then I am appealing today, in the name of Christ's Vicar, in behalf of our national University which, notwithstanding its great progress, has many needs. Secularism is settling like a blight over our Nation. The remedy is Christian education. The Catholic University of America, working for God and Country, calls you to a partnership in its noble mission.

ARCHBISHOP CURLEY TRANSFERS HIS ARCHIEPISCOPAL LIBRARY TO THE UNIVERSITY

The famous library of the Archdiocese of Baltimore which has been housed in the Archiepiscopal residence for many decades, is being transferred to the Catholic University of America. The library is valued at \$60,000.

The library is to be replaced by a Cardinal Gibbons' Room, in which will be kept books and other treasures, including gifts from all parts of the world, which were owned by America's greatest churchman. In this Cardinal Gibbons' Room will be kept the chalice used by His Eminence at the Holy Sacrifice of the mass, manuscripts of the Cardinal's sermons, his diary, copies of books written by him and books written about him.

The rare gifts received by the Cardinal from several of the Popes, from members of the royalty of Europe, together with other gifts, including the simple, but affectionate, presents which came to him from the poorest of the poor, will be placed there. A painting of the Cardinal will have a place of honor in the room. A new floor will be put in the old library and other improvements made. It is Archbishop Curley's sincere wish that the memory of Cardinal Gibbons be kept green in the hearts of the people of the Archdiocese of Baltimore. He wants the Cardinal's memory to be an inspiration to thousands in years to come.

Among the books that are being transferred to the Catholic University are some of the rarest in this country. One of them, which is printed from wood type, was published in 1479, thirteen years before Columbus discovered America. A letter written by Pope Pius IX while that Pontiff was in prison, is contained in the collection of books and manuscripts. The following note was made by Cardinal Gibbons, then Bishop Gibbons, on the letter:

"This letter was received wrapped in a vile newspaper".

It is believed that the letter was forwarded in an Italian anti-Catholic paper of the Menace type in order to make sure that the letter reached America safely.

The Rev. Dr. Peter Guilday, professor of Church History at the Catholic University of America, who is supervising the transfer of the library, will write an article dealing with the books as soon as he has time to make a study of some of the more valuable works.

Archbishop Curley has transferred the library to the Catholic University for the purpose of facilitating the work of members of the faculty of the University, who are interested in studying and writing on various phases of the history of the Church. The professors of the University had to come to Baltimore frequently to study the various books. Such travelling caused great inconvenience and great loss of time. His Grace decided that as the Catholic University was the great centre of higher education in the United States it was fitting that the library be placed there. He felt that by such a transfer the library would remain in a particular way the property of the Archdiocese of Baltimore. The history of the Catholic hierarchy, from Carroll to Gibbons, is to be found in the books. The volumes are a literary gold mine.

When the new Gibbons' Room is dedicated, His Grace intends to invite all the people of the Archdiocese and all citizens of Maryland to visit it.

DR. HENRY HYVERNAT AND THE MORGAN COPTIC MANUSCRIPTS

Reverend Dr. Hyvernats, head of the department of Oriental Languages at the Catholic University of America, has recently returned from the Eternal City where for nearly two years he was engaged in supervising the preparation of the photographic edition of the Coptic manuscripts in the library of J. Pierpont Morgan. This magnificent edition, which consists of 57 volumes, marks an epoch in the annals of Coptic literature. The friends of the Catholic University will be glad to learn that the successful execution of this immense task is largely due to the expert knowledge and untiring energy of Dr. Hyvernats who, upon the request of the late J. Pierpont Morgan and with the approval and encouragement of the University authorities, assumed complete charge of the undertaking. The time seems opportune to give a brief account of that wonderful collection with which the University, through its distinguished representative, is so intimately associated.

The Coptic collection of the Morgan Library includes 53 manuscripts, 52 of which were discovered in the spring of 1910 on the site of the monastery of the Archangel Michael on the southern border of the

province of Fayum in a little village called Hamouli. A party of Arabs while digging in the ruins of the monastery for certain lime products which they use as fertilizer, came upon a large box filled with old parchment volumes. Aware of the value of their find they hastened to convert it into cash by selling the manuscripts in small lots to various Cairo antiquarians. One of these, however, realizing that the ancient volumes would gain in importance if kept together, bought out his colleagues and took the volumes to Paris hoping to dispose of them to a single buyer. As Dr. Hyvernât happened to be in the French capital at that time, the owner of the manuscripts desired to have his opinion on the nature and worth of his great treasure. A cursory examination convinced the illustrious orientalist that this was by far the largest and most remarkable group of Copto-Sahidic manuscripts ever found together. Here were over fifty parchment volumes of the same provenance, written in the Sahidic dialect of the Coptic tongue, some of them in their original bindings, and all of them as old as the ninth century. Dr. Hyvernât, during his travels on the continent, has personally inspected every Coptic manuscript in the great libraries of Europe, but now for the first time in his long scientific career he had before his eyes complete copies of the Sahidic version of some books of the Old and the New Testament, besides many liturgical and historical documents of which only small fragments were known to scholars. He gave the owner a brief statement as to the nature and contents of the manuscripts and they were offered for sale to J. Pierpont Morgan for his library. The generous American financier was quick to recognize their bearing on early Christian literature and, with full confidence in the expert opinion of Dr. Hyvernât, bought the entire collection, thus showing himself again a true patron of learning, for, had he not made the purchase, the precious volumes would have been put to auction and scattered throughout the world.

Having acquired the manuscripts Mr. Morgan discussed with his able librarian, Miss Belle da Costa Greene, and Dr. Hyvernât the best means of making them available for the learned public. As the volumes were more or less damaged, some of them to such a degree that they could not be handled without risk of injury to their contents, it was decided that they ought to be repaired and that the best place for this delicate task was the Vatican Library, which possesses a world renowned department or *atelier* devoted to the repairing of manuscripts. Dr. Hyvernât came to Rome to confer with Fr. Ehrle, the Prefect of the Vatican library, spoke to him of the manuscripts, and inquired if he would undertake their restoration. Fr. Ehrle answered that he could not act without the consent of the Librarian, Cardinal Rampolla, and of the Secretary of State, Cardinal Merry del Val, but assured him that if the manuscripts proved to be of real scientific interest, not only would no objection be raised but the opportunity to contribute to an undertaking of such importance would be considered a great honor. Upon learning of Fr.

Ehrle's answer Mr. Morgan asked Dr. Hyvernât to take the manuscripts to the Vatican Library for examination. When Fr. Ehrle saw the ancient volumes he immediately perceived their value and importance stating that it would be a pity if the Vatican Library could not take part in the work. All admired the great collection and the most enthusiastic of all was Monsignor Achille Ratti—now Pope Pius XI—the director of the famous Ambrosian Library in Milan who came to Rome occasionally to help Fr. Ehrle. Pope Pius X having given full consent and approval to the work Mr. Morgan was exceedingly gratified to know that the Holy See felt the same spirit of love for science and antiquity which had prompted him to buy the manuscripts. He was not satisfied with having purchased them for the sake of science; he also wished to defray the necessary expenses of restoring them and of publishing a photographic edition of a limited number of copies to be placed at the disposal of the foremost institutions of learning. The Vatican Library offered for the work of restoration and the preservation of the edition all its technical and scientific advantages without compensation beyond what was strictly necessary to cover actual costs. Mr. Pierpont Morgan asked the authorities of the Catholic University to allow Dr. Hyvernât to direct the restoring and editing of the manuscripts; the permission was granted willingly and with enthusiasm, the University being flattered by the opportunity to associate its name with an undertaking of such magnitude and importance.

The manuscripts were brought to the Vatican Library in July 1912 by Dr. Hyvernât, and were entrusted to Fr. Ehrle and his collaborator Monsignor Achille Ratti. The latter who, as director of the Ambrosian library in Milan, had also given particular care to the restoring of ancient volumes, followed with close attention every step taken in the repairing of the manuscripts of the Morgan collection and his interest increased when, having succeeded Fr. Ehrle as Prefect of the Library, he came to stay at the Vatican. The world war interrupted the work so auspiciously begun and in 1914 Dr. Hyvernât came back to the United States. He was not able to return to Rome till Nov. 1919 so that during his absence of five years the work was suspended and could not be resumed before the end of the year 1919. Nevertheless, in spite of many delays owing to the scarcity of material and labor prevailing in Europe, with God's help and the generous cooperation of all concerned, the restoration of the manuscripts was completed with the most gratifying results. An idea of the thoroughness with which it has been carried out may be gathered from the fact that the parchment leaves were repaired one by one and then bound again into volumes corresponding exactly to the original ones. Only the ancient covers were set apart as objects of artistic and archaeological interest. Never were ancient volumes more worthy of the care bestowed upon them by the experts of the Vatican Institute, for their importance is unique in many respects. First of all they form the largest and oldest collection of Sahidic manuscripts of one

provenance, being part of the library of the monastery of S. Michael the Archangel in the Fayum. The Edfu Collection, which stands next in rank, consists of but twenty-three manuscripts, twenty-two in the British Museum and one in the Pierpont Morgan collection (no. LIII of the Check List), and its oldest dated manuscript (960) is later by 46 years than the latest dated manuscript of the Morgan Collection (914). In the second place the Morgan Collection is especially important on account of its contents which have added a vast amount of new material to Coptic Literature.

There are ten Biblical manuscripts some of them containing the complete Sahidic version of books of which so far only fragments were known to us, for example: Leviticus, Numbers, Deuteronomy, I and II Kings, Isaias, the four Gospels of which Matthew, Mark and John are complete; two copies, one of which is perfect, of the fourteen epistles of S. Paul; and the seven Catholic epistles. Liturgy is represented by three complete volumes: Lections to be read on Feast Days and during the Synaxis throughout the year; the Book of the Holy Hermeniae (prayers and antiphons based on the Psalms), the Cries of the office of the Night or Matins and other chants for the canonical Hours, and Alphabets or Acrostic Hymns for the various Feasts and Saints' Days; the Holy Antiphons of the Martyrs and Feasts. The other 40 manuscripts contain one hundred or more tracts pertaining to the Synaxary which corresponds to the Martyrology of the western churches; they have preserved to us homilies and discourses of some of the Greek and Egyptian Fathers on various subjects and a number of Acta Martyrum or Martyrdoms which throw considerable light on the early history of the Coptic Church. Most of these tracts either are altogether new or at least appear for the first time in their entirety.

It was to make this rich material more readily accessible to scholars that the photographic edition has been published. This edition has been limited to twelve copies. It contains 7248 full size photographs which form 56 volumes corresponding to the 52 above mentioned manuscripts in Mr. Morgan's possession and four others which escaped the antiquarian and were acquired by the Egyptian Museum at Cairo. A fifty-seventh volume contains the general indexes although each volume has its own table of contents.

Each volume of the edition bears as frontispiece the following Latin inscription:

Bybliothecae Pierpont Morgan—Codices Coptici—photographice expressi.

Membranas reficiendas curaverunt Praesides Bybliothecae Vaticanae adnventibus Summis Pontificibus Pio X, Benedicto XV, Pio XI.

Codices ordinavit, tabulas omnes photographicas membranis contulit, titulos adposuit, indices digessit Henricus Hyvernât, S. Theologiae Doctor, in Universitate Catholica Americae litterarum orientalium Antecessor.

In English:

Coptic Manuscripts of the Library of Pierpont Morgan photographically reproduced.

The Prefects of the Vatican Library directed the restoring of the folios with the consent of the Supreme Pontiffs Pius X, Benedict XV. Pius XI.

Henry Hyvernât, D. D., Professor of Oriental Languages at the Catholic University of America, collated the manuscripts, compared all the photographic plates with the folios, wrote the titles and compiled the indexes.

The first copy of this magnificent edition has been offered to the Holy Father. The second will be given to the Catholic University of America and the others will be distributed as gifts to the principal universities or libraries of the world. The formal presentation of the Papal copy was made to the Holy Father by Mr. Morgan in a private audience granted to him and Dr. Hyvernât on October 26, 1922. Upon the artistic table in the private library of His Holiness was placed the first volume of the copy, the first volume only as the others have yet to be bound. The binding is in garnet red leather and linen cloth of the same color. The papal coat of arms, in gold, is printed on the outside front cover and there is another white silk cover the better to protect the volume. Pius XI greeted his visitors with extreme cordiality. The audience lasted half an hour and was as interesting as could be, one in which a generous patron of learning and an illustrious orientalist were face to face with a Pope who is also a scientist universally known and who, before his elevation to the Chair of Peter, had spent his life in literary and historical pursuits. After Pius XI had thanked Mr. Morgan for the gift of this unique edition with which the names of the Vatican Library and of the Pope would always be linked, His Holiness examined the volume in detail recalling circumstances of the restoration which he had witnessed while in charge of the Vatican Library and discussing many technical points about the methods of restoring and preserving manuscripts. At the conclusion of the audience he gave Mr. Morgan the gold medal of the first year of his Pontificate, and, to Dr. Hyvernât two other medals, one gold and one silver, one for himself and the other for Miss Greene, who has shared with him the care and responsibility of this memorable undertaking.

THE CATHOLIC UNIVERSITY BULLETIN

VOL XXIX

JANUARY

NO. 1

NEW UNIVERSITY COLLEGES
MODEL SCHOOL: CATHOLIC SISTERS COLLEGE
PROGRESS OF NATIONAL SHRINE
ART DONATIONS
PORTRAIT OF BISHOP KEANE

WASHINGTON, D. C.
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HOUSE OF STUDIES: MISSIONARY SONS OF THE IMMACULATE HEART OF MARY

The Congregation of the Missionary Sons of the Immaculate Heart of Mary has opened a House of Studies on Monroe Street, Brookland, D.C. Two commodious adjoining houses have been purchased for this object.

This religious community is of Spanish origin, and has houses of study in San Francisco, Los Angeles, Monterey, Tucson and San Antonio, their mother house being in the latter place.

NEW COLLEGE OF MINOR CONVENTUALS (BLACK FRANCISCANS)

The completion of the building for the Order of Minor Conventuals, the latest religious order to affiliate itself with the Catholic University of America at Brookland, will add another unit to the buildings already erected in the immediate vicinity. This building, the thirty-first of our academic group, will be known as a House of Studies, and will be occupied exclusively by members of the Order of Minor Conventuals sent from different parts of the United States to study at the university. The site is at the intersection of Monroe street and Michigan Avenue.

The building of three stories will be Collegiate Gothic in design, constructed of brick and stone. The first floor will contain the chapel, parlors, refectory, lay brothers' room, pantries, kitchen and servants' rooms. Several storage and supply rooms will be in the basement. The second floor will include the library, bishop's, provincial's, superior priest's and guest rooms. The third floor will contain students' sleeping rooms, with a large community room. Baths will be on each floor. Complete systems of vapor heating, plumbing and electricity will be installed.

The foundation of the building will be of concrete, with that part above grade to water table of stone. All walls above will be of brick, faced with selected tapestry brick, laid in dark-colored mortar joint, with Indiana limestone trim, to harmonize with the surrounding structures. A featured entrance of stone will give practically the only evidence of ornament. The rear, or service portion, with plot in front, is to be planted. Concrete walks and drives will also be built.

The entire operation will cost about \$150,000. The architects are Ogden & Gander, of Albany, N.Y.. The Boyle-Robertson Construction Company of Washington is erecting the building.

The Order of Minor Conventuals is one of the three separate bodies forming with the Friars Minor and the Capuchins what is commonly called the First Order of St. Francis. The Friars Minor have a community established at the Franciscan Monastery in this city, and the Capuchins a house of study on the Harewood Road, opposite the Soldiers' Home. The mother house of the Minor Conventuals is located at Syracuse, N. Y., and there are over 300 members of the order in the United States. The habit of the Conventuals is black, whence they are sometimes called the "Black Franciscans."

MODEL SCHOOL: CATHOLIC SISTERS COLLEGE

St. Anthony's Parish School of Brookland will hereafter be used as a model school for the Catholic Sisters' College of the Catholic University, under the direction of our Department of Education. The curriculum will be based on the Catholic education series of the late Very Rev. Dr. Thomas Edward Shields, former Dean of the Catholic Sisters' College and editor of *The Catholic Educational Review*. The new school will be in a true sense of the word a memorial to Dr. Shields, to the carrying out of whose educational ideas it will be devoted.

The school has been placed under the direction of a teaching staff of six Dominican Sisters, from Newburg, N. Y. The staff will be maintained at the personal expense of Mrs. Justine Ward, and the parish-ioners of St. Anthony's will provide for the upkeep of the school.

The school promises to engage the attention of leading educators in every part of the United States, and to have an influence upon educational methods in many parts of the country, due to the high regard in which Dr. Shield's work was held. Washington educators declare that it is particularly fortunate that the result of his long observation and deep study of the fundamental needs and difficulties which hampered schools and teachers can now be given practical demonstration and placed at the disposal of educators throughout the land.

The ceremony of opening of the school was marked by a Solemn High Mass celebrated by the Rev. Dr. Patrick J. McCormick, Professor of Education at the Catholic University; with the Rev. Dr. Edward B. Jordan as deacon and the Rev. Dr. George W. Johnson, sub-deacon.

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION: PROGRESS OF THE WORK

The construction of the large Crypt of the National Shrine of the Immaculate Conception at the Catholic University is going on rapidly. The concrete work of the foundations and the walls, twenty feet in height, with the granite encasement, is employing a large number of workmen, and already the great size of the Crypt is quite visible to all.

Many visitors frequent the work, especially on Sundays and holidays. It will soon rival as an attraction the building operations of the great Anglican Cathedral on the other side of the city. The concrete of the Crypt foundations, reinforced with steel rods, is in some places six feet thick. The foundations of the dome are particularly solid, and the conditions of the red clay soil, dry and hard, are most favorable, and quite satisfactory to the engineers. It is calculated that the clay strata are at this point about one hundred and thirty feet in depth.

In the past the foundations of the great government buildings in Washington have never caused concern for their solidity, owing to the peculiarly favorable conditions of the soil. Before beginning the Crypt, several narrow wells were sunk to a great depth, to insure the best possible observation of the qualities of the soil, and specimens have been

preserved in jars hermetically sealed, to be kept in the small museum that will preserve forever the many interesting objects that the construction of the National Shrine of the Immaculate Conception already is accumulating. These include plans, elevations, models, plaster casts, and the series of photographs showing the progress of the work since Cardinal Bonzano said the first Mass on the beautiful site, on the venerable altar that Archbishop Carroll used for his first Mass in his mother's home at Forest Glen, a few miles distant, across the Maryland border.

The pouring of the great concrete foundations of the Crypt is a very interesting sight, and never fails to attract a large number of University students, visitors to the National Capital, young ladies from Trinity College and the other Catholic educational houses of the city, not to speak of an occasional body of nuns from the neighboring Catholic Sisters' College.

The Crypt is calculated to hold about eighteen hundred persons. The main nave is two hundred feet in length, twenty-three feet in height, and the transept is one hundred and sixty feet in length. There will be fifteen chapels, corresponding to the fifteen chapels of the Holy Rosary in the great upper church. The High Altar of the Crypt is dedicated to Our Lady of the Catacombs, and is the gift of a great multitude of Marys in the United States and Canada, and in foreign countries.

GREAT MEDIAEVAL MANUSCRIPT RETURNED TO VATICAN LIBRARY

It is not often that a great mediaeval manuscript finds its way back from the New World to the Vatican Library.

But that is what happened this Christmastide, when Pope Pius XI received, through the Right Rev. Thomas J. Shahan, rector of the Catholic University, an illuminated choir book, that once belonged to the Church of Santa Sabina in Rome.

The book is made up of three hundred and twenty-three parchment leaves, or six hundred and forty-six pages, and for five hundred years served for the public recitation of the Breviary in open choir, particularly for the antiphons of the Psalms and the responses of the Scripture lessons. The book is seventeen inches long, twelve inches broad and five inches thick, and every page is studded with initials in vivid blues and reds, with most delicate scroll work along the edges of many pages.

The colors of the book are so fast that they seem to have been laid in quite recently, despite the fact that the manuscript is believed to be of the fourteenth century. Each initial is executed with a curious perfection of finish that suggests the hands of mediaeval nuns, to whom such work was often confided as peculiarly fitted to their sacred calling. There are nearly one hundred initials, as elegant and intricate of design as a Persian carpet, and marvels of color.

The initials are usually found at the beginning of the great feasts of the Calendar, such as Christmas and Easter, while favorite saints, like

St. Dominic and St. Ambrose, have exquisite miniatures encased in the great initials with which their feasts begin.

The manuscript was the property of an American priest who considered that a religious book of such size and beauty could find no more appropriate home than the Vatican Library and, through Bishop Shahan desired to send it to Pius XI with sentiments of filial love and homage.

The book, it is said by scholars, will not be the least of the manuscript treasures of the wonderful repository in Rome. The binding of the manuscript, almost intact, save for the great clasps of hammered brass, is the original covering and has held the beautiful leaves with security for fully five hundred years. The pages themselves permit many curious and interesting observations as to the methods, the writing instruments and the difficulties of a mediaeval scribe of the highest class.

"Looking on an object of such exquisite beauty," said Bishop Shahan in inspecting the book, "and reflecting that it is only one of many thousand and similar mediaeval books, who could have the heart to accuse of idleness, selfishness, moral grossness or ignorance, the men and women capable of executing a work of such refined perfection? Very few could even attempt such a work today."

According to Bishop Shahan it would probably take one person ten years to execute the book in perfect facsimile.

MADONNA AND CHILD: DONATION OF RARE OLD IVORY STATUETTE

Not the least of the recent acquisitions of the University Museum is an exquisite fifteenth century statuette of the Madonna and Child, done in delicately veined ivory. It is the gift of a generous donor who has already presented so many fine ivories of the fifteenth and sixteenth centuries that the university collection is now one of the largest in the United States. These ivories are both secular and religious in character and they offer much of interest to the student of the minor arts. One of the oldest, a religious triptych, bearing yet the traces of its original colored decoration, was a wedding gift to a young princess of Italy, and came from the collection of a Russian connoisseur who died some years ago in Florence.

NORTHERN KINGDOMS: VALUABLE ADDITIONS TO UNIVERSITY LIBRARY

Among the valuable works on the ecclesiastical history of Norway, Sweden and Denmark brought back last summer by the vice rector, Mgr. Dougherty, is the collection in fourteen volumes of the mediaeval Icelandic lives of saints, warriors, explorers, etc., done into Latin from the vernacular of the famous manuscripts yet preserved and highly treasured by these northern peoples. Other very rare and valuable collections, like the "Scriptores Rerum Danicarum," in nine folio volumes, present a wonderful picture of mediaeval life in the Danish Church and states, raids of vikings, conversions of kings and chiefs, building of churches, growth of civilization, the arts, centralized government, etc.

Monsignor Dougherty brought back about 100 volumes of this character, most of them difficult to obtain even in Copenhagen or Upsala. They are a very rich addition to the University library, already well equipped with medieval historical sources.

PORTRAIT OF BISHOP KEANE

The University gallery of paintings has been notably enriched by a large oil portrait of Bishop Keane, its first Rector (1889-1896), done by a Washington artist, Miss Agnes Knight Shea. Devoted friends of Bishop Keane have presented this excellent portrait too long lacking in the institution to which he devoted the best years of his life, and which he in all truth called into existence, and sustained in its arduous youth, besides collecting the major part of its original endowment, and constructing Caldwell Hall, McMahon Hall and Albert Hall. He ranks in the annals of the American Hierarchy as Archbishop Keane of Dubuque, but to the friends and well-wishers of Catholic higher education he will always be Bishop Keane, the saintly, eloquent, liberal and energetic prelate to whom Catholic higher education owes in great measure the appreciation and esteem in which it is now held among us, but which were not so strongly in evidence when the former Bishop of Richmond at the request of his brethren in the hierarchy, put his hand to the plow, and ran the first furrow straight and deep.

PORTRAIT OF CARDINAY XIMENEZ

A contemporary oil portrait of Cardinal Ximenez de Cisneros, chancellor of Castile, confessor to Queen Isabella and one of the most famous churchmen of the Middle Ages, is among recent gifts to the University.

The portrait, although four hundred years old, is perfectly preserved and is probably the only one of its kind in the New World.

Cardinal Ximenez had a particular interest in America during his life and was one of the first prelates to organize a band of missionaries for its evangelization. He drew up a code of instruction for the natives and used every effort to shield them from oppression and convert them to the Catholic faith. He took especially strong measures to repress slavery. He was not only a great church-man and statesman but a warrior, as proved by the fact that he himself took the field at the head of an army in 1509, and took the Moorish city of Oran by assault.

Cardinal Ximenez is particularly remembered for the foundation of the University of Alcalá in 1504 and for the publication of the first polyglot Bible, which was published in 1517 after the prelate had devoted fifteen years and a small fortune to its preparation. It had a great influence on subsequent Bible study.

So highly did Ferdinand and Isabella regard his services that he was appointed chancellor of Castile in 1495 and on the death of Ferdinand he was made regent of Spain, being responsible for the transfer of the seat of the kingdom from Guadaloupe to Madrid, a choice confirmed by subsequent rulers.

The portrait is the gift of the Rev. Dr. William F. McGinnis, of Brooklyn.

UNIVERSITY DISSERTATIONS

The Librarian recently sent to Archbishop Curley, Chancellor of the University, a complete set of the twenty printed dissertations presented last June by successful candidates for the doctor's degree. If printed as a collection they would make several large volumes. They deal with scientific, literary, historical philosophical and theological subjects and exhibit a pleasing evidence of the research work accomplished last year at the University. Up to date nearly 200 similar dissertations have been printed and a descriptive index of them soon will be forthcoming.

A. O. H. ESSAY CONTEST

Plans for an essay contest, open to all parochial and public schools of the United States and Canada, to be conducted under the auspices of the Ancient Order of Hibernians for the purpose of stimulating an interest in the study of Irish and American history have been announced by Professor Joseph Dunn, head of the department of Celtic languages and literature of the Catholic University.

There are three classes designated for the contest, open respectfully to college students, high school and academy students, and pupils of the seventh and eighth grades of grammar schools. Twelve cash prizes, ranging in value from \$200 down, will be given successful contestants in the competition, for which all manuscripts must be submitted not later than October 1, 1923.

The choice of two subjects is given the essayists in each class. In the college division the subjects indicated are: "Did Ireland gain or lose, or both, and how, by not becoming a part of the Roman Empire?" and "Ireland's Influence on American Affairs, and America's on Irish Affairs." The prizes for this class will be \$200, \$100, \$75 and \$50. The length of the essays for this class will be about 3,000 words.

In the high school and academy class the subjects will be: "The Relation of the American Colonies to England and that of Ireland, till the year 1800, compared," or "Why we should, and how we can best study Irish History." The prizes in this class will be \$100, \$75, \$50 and \$25, and the length of essays about 2,000 words.

In the grammar school class the subject will be: "What, in your opinion, was the greatest event in Irish History, and why?" or "My favorite Irish hero or heroine." The prizes will be \$50, \$25, \$15 and \$10 and the length of the Essays about 1,000 words.

According to the rules announced by Dr. Dunn, contestants must be pupils in a public, private or parochial school, academy and college in the United States or Canada, but need not be of Irish birth or descent. Essays in Class A and B must be type-written, and all essays must be sent to the State chairman of Irish History for the Ancient Order of

Hibernians in the state in which the school is located. Essays must be signed with assumed names and the assumed name with the real name of the writer must be sent to Professor Dunn at the Catholic University. The essays in each state will be examined by a competent committee selected by the state chairman and those selected as best in each class will be sent forward for examination by a committee of judges to be appointed by the national board.

AMERICAN CATHOLIC ARCHIVES

Three projects that promise to have an important bearing upon Catholic historical endeavor in the United States, and throughout the world, have been announced by the American Catholic Historical Association.

They include the preparation of a universal bibliography of Catholic Church history in all languages, a complete study of the present status of Catholic archives in the United States, and the compilation of a list of subjects of books most needed by American scholars on historical church subjects.

No general bibliography of church history exists in the world today, and the necessity of such a bibliography was so impressed upon the scholars who gathered at the recent convention in St. Louis, that Rev. Francis Betten, S.J., of St. Ignatius' University, Cleveland was selected to head a committee which will begin preparations for such a work this year. He will have the aid of members of the Association in the United States, and the Vatican Library and other great centers of Catholic learning throughout the world will be called upon to assist in the compilation.

The importance of the study of Catholic archives in the United States has been made manifest by the fact that scholars during the past few years have found that immense treasures of Catholic history have been lost because no adequate provision was made to safeguard them. During the Civil War valuable records of the New Orleans diocese were destroyed because kept in unsafe places. One of the oldest dioceses of the United States suffered the loss of invaluable records due to the fact that the only storehouse available was an old attic.

It is expected that some plan by which one or several central archival depots will be established will be introduced as a result of the investigations, which will be conducted by the association under the direction of a committee headed by the Rev. Dr. Paul Foik of Notre Dame University. A catalogue of the resources of the archival center or centers will be included in the plan.

The work of compiling the list of subjects for Catholic historical research and the suggestion of topics for new works and the encouragement of competent historical writers to assume their preparation, will be carried out by a committee of which the Rev. Dr. Peter Guilday of the Catholic University, Secretary of the Association, is the chairman.

Librarian,
General Library,
University of Michigan,
Ann Arbor, Mich.

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THE
CATHOLIC UNIVERSITY
BULLETIN

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FEBRUARY, 1923

No. 2

UNIVERSITY MUSEUM REPORT
WRITINGS OF PROFESSORS
EDUCATION AND CHARITY: VALUABLE REPORTS

WASHINGTON, D. C.
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UNIVERSITY MUSEUM REPORT

During the past year, May 1 1922 to February 13 1923, the Museum has received several gifts which we are glad to acknowledge with sentiments of genuine gratitude. For similar lists in past years, see BULLETIN of April 1917, March 1918, February 1919, May 1920, May 1921, and May 1922.

RIGHT. REV. T. J. SHAHAN, *Rector*: Medal commemorating the seventh centennial of the University of Padua, 1222 - 1922; tercentenary medal of the canonization of St. Theresa, 1622; one silver oil stock; various autographs of Church dignitaries and of prominent laymen; copy of the National Intelligencer, Nov. 25, 1845.

RIGHT REV. MGR. A. T. CONNOLLY: Our generous benefactor has added the following valuable objects to his collection: Two beautifully carved ivory triptychs, one representing Mary, Queen of Scots, and the other a scene of the Crucifixion; two incunabula, viz. Jacobus De Voragine, *Sermons*, 1484 and J. Consobrini, *De Iustitia Commutativa*, Paris, 1483; autograph letter of O'Brien Murrough, First Earl of Inchiquin, to "my noble friend Sir William Ogle and Sir Harde Walter, either of them" with typewritten transcription.

RIGHT REV. MGR. F. BERNARDINI: Medal struck by Cardinal Gasparri, *Sede Vacante*; medal struck by Prince Luigi Chigi, marshal of the Conclave which elected Pope Pius XI, Feb. 6, 1922; first medal of the Pontificate of Pope Pius XI, commemorating the tercentenary of the Foundation of the Congregation de Propaganda Fide; autograph letter of the scholarly Cardinal Angelo Mai; two volumes, viz. *Monumental Dalmatia* and *San Francesco d'Assisi*.

PROF. H. HYVERNAT: Photographs of reconstructions of various places in Ancient Rome; books and pamphlets; souvenirs of the Procession of the Blessed Sacrament during the Eucharistic Congress held in Rome in 1922; among these souvenirs are prayers dropped from aeroplanes during the procession; cards of admission to the Pontifical apartments, *Sede Vacante*; photographs of a painting of St. Francis of Assisi by Spagnoletto, the original being in the possession of Father Perini, O.S.A., Rome; collection of French and Belgian paper currency (39 specimens); collection of various coins and tokens (44 specimens). Prof. Hyvernats has also given a very interesting collection of photographs of Pope Pius XI. As soon as to news of the election of Cardinal Ratti to the Pontifical Chair was announced, photographers began to issue photographs of the new Pontiff in his Pontifical robes before any of them had had any opportunity to take a real photograph of the Pope. This was obtained by setting the head of Cardinal Ratti which they had, on the body of some preceding Pope. Thus Vereschi of Milan used the head of Cardinal Ratti from a photograph taken at San Callisto, June 1921, when the Cardinal received the Red Hat and combined it with the body of Benedict XV with summer mozetta; on noticing that the summer mozetta would

betray the fraud—the new Pontiff having been elected Feb. 6,—because it was inappropriate to the season, the photographer issued another photograph with a winter mozetta, i.e. added by hand to the summer mozeta a border of Ermine and further retouched the coat of arms on the sash. Felici of Rome also produced a similar composite photograph by using the body of Benedict XV standing with a stole. The same firm published another picture by using the body of Pius X standing with cloak. The original photographs of Benedict XV and Pius X from which the body was taken were secured by Prof. Hyvernât at the same time as the composite photographs, so that we can see how cleverly the work was done.

Besides these spurious photographs, the collection contains the first genuine photograph of Pope Pius XI taken by the same firm of Felici and of four others taken by Pompeo Sansaini. The latter photographer also took a photograph of Prof. Hyvernât himself which we are very happy to possess as that of a former Curator of the Museum.

REV. P. RULQUIN, S. M., *Van Buren Maine*. Father Rulquin is a native of Verdun and during a visit to France in 1920, collected a large assortment of war relics which he presented to our Museum during the Summer of 1922. Every object was carefully identified and in some cases a complete history is given. The collection consists of various pieces of shrapnel picked up at Douaumont, St. Mihiel, Camp-des-Romains, etc., various bullets among which is a clip of five German cartridges showing the gradual deterioration in the material used owing to the growing scarcity of copper; shells of 37mm and 75mm.; three hand grenades; American knapsack; German service cap; French machine gun belt; French gun sword; American bunting used at the time of the armistice; French medal "Pour le Droit"; reproduction of the famous German dream medal prematurely struck to commemorate the entry of the German troops into Paris, 1914.

MOTHER M. EPHREM, *Bastia, Corsica*: Various objects carved by the peasants of Corsica.

SISTER M. ANGELINA, *Roanne, France*: 29 specimens of French, Italian and German paper currency; engraving by Choffard, 1781, from the painting of Charles Monnet, the Crucifixion.

MR. F. J. BRAENDLE: History of the Art of Writing, Classical and Medieval periods.

SISTERS OF ST. MARY OF THE PRESENTATION: One pair of beaded moccasins, possibly Mohawk.

SISTERS OF THE BLESSED SACRAMENT: Sketch of a life of our great benefactor, the late F. W. J. Lindensmith.

REV. FRANCIS B. GOMEZ: Autograph letter of F. de La Mennais, dated May 19, 1832.

REV. THOMAS J. KERVICK: A valuable collection of coins, tokens and medals.

SISTER M. THERESE, *Atlanta, Ga.*: International Postage Stamps Album with many rare specimens.

SISTERS OF CHARITY OF ST. AUGUSTINES Seal and Scale having belonged to Rev. E. W. J. Lindensmith, Chaplain U. S. A.

REV. A. J. CAREY: Match box made from an old cannon in the Allegheny Arsenal, Pittsburgh, Pa.

REV. M. G. RUPP: Assortment of Confederate and U. S. paper currency; collection of coins and medals, among which a medal of Rt. Rev. J. Henry Tihen, Bishop of Denver.

REV. J. M. THOMAS, S.M., *Van Buren, Maine*: Three coins among which a Wellington half penny, Ireland, 1816.

REV. ALBERT CARROLL, S.M., *Van Buren, Maine*: Large collection of 108 miscellaneous coins; collection of French paper currency.

REV. THEO. ROSER, S.M.: Red Cross porcelain medal; various autograph letters and autograph signatures; a very valuable collection of 50 miscellaneous coins.

SISTERS OF THE HOLY CROSS, *Dumbarton, D.C.*: Doll dressed in the habit of their order.

FRANCISCAN MISSIONARIES OF MARY, *Providence, R. I.*: Doll dressed in the habit of their order with indoor and outdoor costume.

SISTER M. FLORENCE, *Texas*: Doll dressed in the habit of the Sisters of Divine Providence.

SISTERS OF ST. DOROTHY, *Staten Island, N.Y.*: Badge worn at the procession of the Eucharistic Congress in Rome, 1922; medal of Leo XIII.

DAUGHTERS OF THE CROSS, *Shreveport, La.*: Doll dressed in the habit of their order.

REV. BASIL STEGMANN, O.S.B.: 27 specimens of German aluminum tokens.

SISTER M. SYLVIA, *of the Sisters of Nazareth*: Bronze medal struck in Poland in honor of the 50th anniversary of Pope Leo XIII.

REV. P. H. DAGNEAU, S.M.: Mounted horns of a steer from Port Arthur, Texas.

REV. W. P. A. MAGUIRE, S.M.: Street car checks from Philadelphia: badge and medal of the Catholic Total Abstinence Union of America.

REV. DR. J. M. COOPER: Specimen of sand from the Sahara desert; paper weight made of sea shells inclosed in glass and with tile base.

REV. GRAHAM L. REYNOLDS: 2 pieces of an Egyptian wooden mummy case.

BRO. BRUNO, C. SS. R., *Ste. Anne de Beaupré, Canada*: Souvenirs of the fire which destroyed the Shrine of Ste. Anne in the spring of 1922: the souvenirs consist of a crucifix, medal of St. Anne and of a half melted fragment of the bell.

REV. FRANCIS S. BETTEN, S.J.: Collection of manuscripts on philo-

logical subjects bearing on Semitic, Hindu and Indo-European languages.

MISS AMELIA MARRON: 3 specimens of mineral and sand from the fumaroles of Pozzuoli, Italy.

MISS NANNIE B. YOUNGER: Large assortment of 202 specimens of Confederate paper money; collection of 13 miscellaneous coins.

DR. T. M. CHATARD: various pamphlets and periodicals. Dr. Chatard, it will be remembered, donated to the Museum a very valuable collection of minerals in 1920.

MRS. D. A. BLANCHARD: Marble bust of a lady; paper scroll of the Hebrew Pentateuch.

MISS FRANCES BRAWNER: Autograph of Father Wm. Matthews, once pastor of St. Patrick's Church, Washington, D. C.

LIBRARY: Album of photographs from Rome and Grottaferrata.

MR. AND MRS. J. P. MCKENNA: Doll dressed in the habit of the Sisters of St. Dominic.

MADAME DE LAVAL, *France*: Collection of French paper currency, 7 specimens.

MR. CHARLES P. WHITING: Bullet from the battlefield of Manassas, near Bull Run.

REV. DR. E. B. JORDAN: French paper currency.

REV. DR. A. A. VASCHALDE: Street car token from Toledo.

REV. CHARLES J. TRINKAUS: Beautiful silver stock for holy oils.

MISS C. V. ALLEN: Swiss coin.

MISS A. G. MUNSON: specimens of U. S. coins.

REV. DR. R. BUTIN, S.M.: Various Canadian coins.

THE STUDENTS OF MARYKNOLL attending courses at the University and preparing to go to the Missions of Japan, Corea or China, are frequent visitors at the Museum and have promised their cooperation in the development of its ethnological section. In the meantime they have presented the Museum with a Corean silver pipe.

FATHER JOSEPH DEIHL, S.M. (*Apia, Samoa Islands*) has kept his promise and has sent us the second installment of native objects, viz. a girl's dress made of leaves with vegetable colouring; 2 large native shell necklaces; 2 hats made of coconut leaves from the Union Islands; 11 specimens of tropical shells. In a letter just received, Father Deihl says that he will send "more things and still more things." He is now engaged in fitting up a library for the English speaking members of his Congregation and asks us to help him if we can, by securing for him clean novels, preferably Catholic, books of history, books of useful information . . . anything. Needless to say that we shall be very glad to forward to him any book that our friends and patrons may wish to send him and thus help one who is himself helping us.

R. BUTIN, S. M., *Curator*.

A GENERAL HISTORY OF THE CHRISTIAN ERA, in two volumes. Volume II: Modern Times Since 1517, by Nicholas A. Weber, S.M., S.T.D., Associate Professor of History at the Catholic University of America. Washington: Education Press. pp. lvi+710. \$2.75.

The present volume is the sixth in the Catholic University Series of text-books and the second of Rev. Dr. Weber's work on the general history of the Christian era. It is gratifying to notice the ever-growing list of good text-books in this series published by Professors of the Catholic University who are guided in their work by their own scholarly attainments in the specialties they teach, by their lengthy class-room experience, and by the application of the most reliable principles of sound pedagogy with regard to selection of matter as well as presentation, thereby assuring, not only for their own students, but also for those in the various affiliated and other schools, the privilege of trustworthy teaching embodied in the most practicable form.

From the hearty reception given the first volume of Dr. Weber's History by reviewers on all sides, from its speedy adoption in so many institutions of learning, it is safe to infer that the book fulfilled a long-felt need, and to predict the happy lot of the companion volume which keeps all those features of the first that met with such general approval.

On comparing the two volumes, however, one feature will immediately strike the eye: the second is about twice the size of the first. Yet the period it covers is far shorter than that treated previously. For this relatively much-expanded treatment of the history of modern times the two following reasons were undoubtedly responsible: a desire on the part of the author to conform to the current practice of devoting more attention and attaching more importance to events nearer our own times, since they have a more intimate causal connection with actual occurrences and movements; and second, the fact that the book is destined for more advanced students who can safely find their way in a larger exposition and interpretation of events.

No Catholic teacher of history who understands aright his sacred calling can afford to overlook in the Christian era the existence and activities of the Catholic Church, its vital function in the life of nations, and the Catholic view-point in the interpretation of divers facts. Too often the teacher has had to use text-books of general history in which the Church and her representative members were given but scanty recognition, or systematically overlooked, or belittled and ridiculed. In judging of the causes that control the course of events, that is, in the interpretation of philosophy of history, there are two systems of thought: one seeks an explanation in the all-wise guidance of Divine Providence, which ordains the actions of man in harmony with the divine plan of Redemption; whilst the other, applied in so many modern text-books, seeks in history the verification of the much over-wrought laws of evolution, which need not necessarily exclude God's control, but which generally tend to become grossly materialistic. From this standpoint Dr.

Weber's work is a veritable boon to teachers who were compelled constantly to supplement their text-books with details on the life and work of the Church, correct in them various false or misleading statements and interpretations. In the present volume the author has given to the religious affairs in each country the fair share of consideration they deserve. On points that have given rise to biased discussions, numerous calumnies, and unwarranted attacks against the Church, such, for instance, as the preaching of Indulgences, the Massacre of St. Bartholomew's Day, the Gunpowder Plot, the writer, after clearly defining the issues involved, states the facts objectively and impartially. With unerring discrimination he unravels the tangled skein of history, and enables readers to understand it aright.

Sociological, economic, and educational problems, in their historical aspect, must not be neglected in a modern text-book of general history. Many of the solutions that are now commonly accepted had been expounded and tried many decades, even centuries, ago; while others have their roots in past needs and experiments. To avoid the aridity characteristic of technical discussions of this nature, the author generally treats such questions in connection with the biography of a recognized pioneer or leader, a method which not only affords bold relief in exposition, but facilitates also the memorizing of salient features.

Contemporary history also is included. This will prove a welcome feature to practical teachers who wish their students to be "up to the times", acquainted with "current events." The World War, Peace Efforts such as the League of Nations, the Genoa Conference, the Disarmament Conference, Papal activities for the promotion of peace, are given a necessarily brief but very helpful treatment. No less useful is the summary of the principle and main facts connected with the Sinn Féin Movement, Socialism, Anarchism, Bolshevism, Feminism, and the Peace Movement. On finishing this course in history the student will not only possess a fund of past lore, but will also have at his command reliable information on his own time, with sound general principles to guide him safely through the confusing maze of reports and editorials in current newspapers and periodicals.

With regard to the method and style of this textbook, it is obvious to a close examiner that the approved principles of pedagogy are everywhere strictly applied. The "encyclopedic tendency" dominant in so many history text-books, where thousands of items of information are treated on the same dead level of insignificance, is studiously avoided. The large, important issues are treated in a thorough manner; whilst a number of episodes and anecdotes, that have profound meaning for the student of the subject, are omitted. Facts are marshalled in unusually good order. The style everywhere is smooth and limpid, ever marked by dignified simplicity. Clear divisions, prominent headings, make a direct appeal to the mind of the average college student who needs these external helps to "move in light."

The intellectual and artistic achievements of the past, so indicative of the life of a nation, are included in the scope of the present work. At intervals in the book, mention is made of the best-known authors, with their famous books, artists and their artistic productions.

Precious assistance is tendered to teacher and student by the comprehensive bibliographies inserted at the end of chapters. A noteworthy feature is the inclusion of historical novels under a special caption, after the bibliography referring to the period considered in the chapter, whenever they deserve recommendation. A copious table of contents and index, with several chronological tables, further enhance the value of the book. Beautiful illustrations—some of them rare—have been inserted; and exceptionally clear maps aid the intelligence of the text. The moderate price,—\$2.75 the copy,—places the book within easy reach of all schools.

While the work has been considered mainly from the point of view of its stated academic purpose as a text-book, its usefulness is not therefore confined to the class-room. It is an excellent reference-work for the general reader and will prove invaluable to anyone who seeks exact, sufficiently complete, but succinct information on the leading facts and issues of general history in the period extending from the birth of Christ to the present time.

By his scholarly, painstaking, and practical work, Rev. Dr. Weber has rendered service to the cause of Catholic Education. We heartily concur in the opinion expressed by the reviewer of the work in the *Fortnightly Review* (Feb. 1, 1923): "After a careful study of both (volumes) we feel justified in saying that Fr. Weber's is now the best text-book of medieval and modern history available for Catholic high schools and colleges."

THE LIFE AND TIMES OF JOHN CARROLL. By Rev. Dr. Peter Guilday, The Encyclopedia Press, New York, 1922., 8vo. pp. 868. \$5.00.

Few historical works by Catholic authors during the past year have been the subject of so much interest and discussion as Dr. Guilday's life-story of the first Catholic bishop of the United States. It was evident to all who understood the purpose Dr. Guilday had in view in founding the "Catholic Historical Review" that the history of the Catholic Church in the United States was to be his chosen field. This present work may safely be called the first-fruits of the dedication of talents trained by masters in the world renowned University of Louvain. Dr. Guilday's work is the first chapter in the history of the Catholic Church in the United States written with strict adherence to the latest methods of historical research and criticism. Dr. Belford has written: "Dr. Guilday makes John Carroll a real man and inspires in his readers a desire for closer acquaintance. He makes him a patriot and a churchman; above all, a man of God. He does not obscure his hero's human nature with the trappings of an idol."

The truly heroic figure of the first Archbishop of Baltimore looms up above the circumstances of his time as a pioneer, a founder, an organizer, and a providential administrator of the Church in this country.

The archives of Europe and America were searched personally by the author for this first work on American Church History from his hands. The story told by the documents is one of high endeavor and noble devotion on a part of our first bishop.

Much has already been written about John Carroll, notably his *Life* by John Gilmary Shea. But in the forty years that have passed since Shea's death, a wealth of documents has been discovered, and these are now made available in Dr. Guilday's work. Among the very interesting questions on which much new light has been shown, may be mentioned the following:

What was the chief disability of Catholics in Colonial days?

For what are we specially indebted to the Catholics of Maryland at that time?

What part did Catholics take in the War of the Revolution?

Was the hostility to Catholics in our Colonies, as aroused by the Quebec Act favoring Catholics in Canada, a more determining cause of that war than unjust taxation or other forms, of political oppression?

What was the motive of opposition to an American Bishopric?

What are the real proofs of effort on the part of certain French ecclesiastics, and later of certain Irish ecclesiastics, to obtain control of dioceses in the United States?

Why was the Congregation of the Propaganda first averse to having even two Sees in this territory and then suddenly in favor of four new Sees?

What was the status of the ex-Jesuit priests here during the Suppression of their Order?

Was Carroll really opposed to their restoration as a Society?

How did he succeed in persuading the same Congregation to abandon regulations which might have intensified prejudice, or occasioned embarrassment in dealing with the civil government?

These are only a few of the many questions that come up in the forty chapters of this great work. All this is done without bias or partiality, with a keen eye always for what was best and most constructive in days when the foundation was laid deep and broad enough for the gigantic proportions the edifice of the Church in this country has already assured.

PROPHETS OF THE BETTER HOPE, By the Reverend William J. Kerby, Ph.D., Professor of Sociology, Catholic University of America; Author of "The Social Mission of Charity". With a foreword by the Right Reverend Bishop Thomas J. Shahan. Longmans Green & Co., New York. 1922, pp. 253.

Dr. Kerby has gathered into one volume the papers which he pub-

lished during recent years in the *Ecclesiastical Review*, on many aspects of priestly character and work. It is not difficult to discover the unity of purpose and sympathy in spirit that hold these originally desultory chapters in close relation.

The author attempts to draw clerical ideals as near as possible to life and to strip them of the alleged remoteness which so often robs them of practical force in our commonplace experience. On the other hand effort is made to search out and quicken everything in the heart of the priest that may be found in correspondence with those ideals. Failures are noted, dangers are interpreted, successes are indicated and motives of high endeavor are suggested in ways that the reader who brings good will to the task will find refreshing.

The reviews that have appeared commend Dr. Kerby's volume in very high terms. The title is based on Hebrews VII, 18 - 19. The volume is dedicated to Dr. Thomas Bouquillon, the memory of whose wonderful scholarship still endures in the University. The Foreword is written by the Right Reverend Rector of the University.

PROCEEDINGS OF THE EIGHTH SESSION OF THE NATIONAL
CONFERENCE OF CATHOLIC CHARITIES, Washington, D.C.
September 17 - 21, 1922—pp.294.

PROCEEDINGS AND ADDRESSES OF THE NINETEENTH ANNUAL
MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION, Philadelphia, Pa., June 26 - 29, 1922—pp. 564.

These stately volumes present the record of a new, varied and extensive Catholic activity in the vast fields of education and charity. In their pages the zeal and self-sacrifice of thousands of teachers and charity workers stand out boldly and challenge our admiration. The ideals and methods, the experience and the plans of our Catholic charities, are not more fully presented than those of our Catholic educational works. The papers, reports, and discussions that abound in each volume exhibit quite fairly the annual output of love and devotion that ensoul and sustain our Catholic works in each of these great divisions of religious life and thought. Twenty years ago such exhaustive summaries of American Catholic courage and industry were lacking; moreover, the necessary unity and cooperative practice had not been created. We were still in the parochial and individualistic stage, and had everything to learn in the way of organizing the splendid and abundant material that Catholic life everywhere offered.

The University is rightly proud of its merits in the development of the great and successful movements of which these volumes are the mirror. Its professors have always stood in the front rank of the courageous and far-seeing organization of our charities and our educational enterprises, some of which have almost depended upon them for support and guidance. In these volumes they have a foretaste of the reward which is their due, however unselfishly they may have labored. No reader can per-

use them without a sense of joy and pride that Catholic thought is alive to all our educational and charitable needs, and Catholic zeal is ever alert to provide the ways and means by which these needs can be met. Both volumes should be ready attentively by every person concerned to know the measure of American Catholic interest in works of education and charity.

HANDBOOK OF SCRIPTURE STUDY, By the Rev. H. Schumacher, D. D., Professor of New Testament Exegesis in the Catholic University of America. Vol. III., pp. 317. B. Herder & Co., St. Louis, 1922.

The Encyclical "Providentissimus Deus", the greatest Biblical document of the Catholic Church, with its strict demand of scientific critical methods for the study of Sacred Scripture, resulted in an astonishing revival of Catholic Biblical research in Europe. The present splendor may be rightly compared with the glory of the "golden age" of Catholic exegesis (1650-1750). Thorough commentaries, admirable collections of monographs, magnificent dictionaries and periodicals represent the "monumentum aere perennius" which European Catholic enthusiasm has erected to itself.

Owing to circumstances Catholic Scripture study in America could not keep pace with its European rival. The description of the situation given in the "foreword" to Brassat's splendid Introduction: "It is a sad commentary on the scholarship of Scripturists of the Church, both in England and America, that we possess, in the whole realm of English Catholic literature no reliable and scholarly Introduction to the New Testament", may be an exaggeration. But the lack of a comprehensive critical commentary and of a Biblical periodical is proof enough that the vineyard of our Scripture study is anxiously waiting for laborers. The hope rests chiefly on the young Seminary student whose enthusiasm and ambition have to be awakened by a text-book adopted to his taste and conditions.

Dr. Schumacher's "Handbook", of which Vol. III has appeared, is an attempt to meet the demands of the situation.

It is so *concise* that in Seminaries where comparatively little time is allotted to Scripture, the student will receive the absolute *necessarium*; and so *comprehensive* that in Seminaries with sufficient Scripture classes it offers ample opportunity for a more intense treatment of Scriptural matters.

To facilitate the study, and especially to assist the memory, the paragraphing method is selected, which has been adopted very successfully in other branches. The student receives an iron net-work, which should remain his firm possession for the future. The spaces may be filled out according to the talent, ambition, and time conditions of the individual student.

The most important feature of the book is its method to arouse the scholarly curiosity and ambition of the student. To that end the chief

problems of each New Testament book are pointed out and provided with the necessary literature. They are intended to furnish the raw material for Scripture Seminars, which are a *conditio sine qua non* for further progress. The most talented students should be entrusted with the treatment of select problems. At proper intervals the essays of the students should be read and discussed in the Seminar. This method will necessarily increase the interest of the entire class, awaken and further the enthusiasm and zeal of the authors of the papers, and thus implant early a scholarly spirit in the hearts of the young candidates from whose number future teachers in Scripture have to be recruited.

The favorable reviews, together with the fact that the volume is already an accepted text-book in several Seminaries seems to indicate that the author found the right note. To quote a statement of a reviewer: "This volume breaks new ground, even in the rich field of Handbooks and Introductions to the study of Sacred Scripture . . . This brief and pertinent treatment, combined with scientific thoroughness, adapts the book admirably to conditions in American seminaries." (Dr. Charles J. Callan, *Homiletic and Pastoral Review*, July 1922, p. 1165.

University of Michigan,

Ann Arbor,

Mich.

PERIODICALS
ROOM
SERIALS
DEPARTMENT

THE CATHOLIC UNIVERSITY BULLETIN

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NO. 3

NECROLOGY: REV. DR. JAMES JOSEPH FOX

FUNERAL DISCOURSE: REV. DR. CHARLES F. AIKEN

SAINT THOMAS AQUINAS: REV. DR. IGNATIUS SMITH, O.P.

WASHINGTON, D. C.

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REV. DR. JAMES JOSEPH FOX

Rev. Dr. James Joseph Fox, our Associate Professor of Ethics, died early Monday morning, February 26. About 5 p.m. on Sunday he suffered an apoplectic stroke, and during the six hours of his agony he never recovered consciousness. Dr. Fox was born in Ireland, at Newtown—Stewart, County Tyrone, in 1856. In 1888 he received the B.A. degree at Dublin from the Royal University of Ireland and soon entered the Marist Society. Coming to this country, he opened the Marist College in Salt Lake City, but soon joined the secular clergy, and came to the Catholic University where he obtained the degree of Doctor of Theology in 1900. His dissertation, "Religion and Morality," was a masterly study, and is yet highly considered by competent authority. For nine years he taught philosophy in the Paulist College of St. Thomas, but in 1909 he became Associate Professor of Ethics in the Catholic University, which office he held until his death. Dr. Fox was distinguished as a writer on ethical subjects, contributed valuable essays to various reviews, and for several summers lectured at the Cliff Haven Summer School. His range of reading in his own subject was most extensive, and his students were always deeply attracted to him. He never spared himself when it was a question of their advancement. For many years he acted as chaplain for the orphan girls of St. Vincent's Asylum, and for them his loss is irreparable. The Right Reverend Rector celebrated Pontifical Requiem Mass in the Gymnasium on the occasion of his funeral, Tuesday, February 27, at 10:30 a.m. The funeral sermon, given below, was preached by his life-long friend, Very Rev. Dr. Charles F. Aiken. The remains were taken to Cambridge, Mass. for interment. They were accompanied by two professors, Rev. Dr. Bernard A. McKenna and Rev. Dr. Thomas J. McGourty.—*Requiescat in pace!*

DISCOURSE OF VERY REV. DR. CHARLES F. AIKEN

at the funeral of Rev. Dr. James. J. Fox, Feb. 27, 1923.

There is something inexpressibly sad in the passing away of a good and great man. Even in the humbler walks of life, the death of a good Christian saddens the community with the sense of its great loss. "No man liveth unto himself and no man dieth unto himself." Unconsciously, as with the air we breathe, we draw inspiration from the good example of those around us, from the sight of others repairing cheerfully to their daily task, going faithfully to Sunday worship, frequenting the sacraments, revealing in their daily conduct the observance of industry, temperance, charity, and other virtues. Their exemplary conduct is an encouragement to ourselves. It is also a silent reproach, if we are conscious of falling below their standard of right living. Individuals like these, both men and women, are a most precious asset to a community. There cannot be too many. Often, alas, their number is too small. And so to be deprived of a single individual of this type is to make the community the poorer. And this loss is more keenly felt, when a leading member is called away. It is a cause for genuine sorrow.

And what shall I say of those whom blood relationship and years of family association have bound together with the closest ties of mutual dependence and tender affection? And of those who called the dead departed one by the sacred name of friend? To part with such a one

for the rest of earthly life is like tearing the heartstrings asunder, leaving a cruel wound that may take years to heal.

Tender mother as she is, the Church in her consoling liturgy for the departed takes note of this legitimate sadness incident to death. She clothes her ministers with sombre vestments, and chants her prayers in minor keys expressive of sorrow.

In this feeling of sadness we all share today, as we are gathered to pay our tribute of respect and of spiritual aid to our dear departed confrere, Dr. James Joseph Fox. In his death the Catholic University loses a highly valued professor, the Sisters' College one of its foremost teachers, his immediate relative a devoted brother, and not a few of us a dear and loyal friend.

Dr. Fox commanded the unstinted respect of all who had the good fortune to know him. And the number of these was very large. Few members of our teaching corps counted a wider circle of well wishers. And yet he did not court popularity. It came to him unsought, simply and naturally, the spontaneous tribute of esteem to a character singularly noble and winsome. Nor was this esteem in any way lessened by more intimate acquaintance. It is a common saying, and a true one, that to know a person well, one should live with him. It is then that reveal themselves the petty failings and the less gracious traits of disposition that do not come to the surface in times of dress parade. Dr. Fox was one of those rare souls that show up grandly on intimate companionship, and wear well on every occasion. Those of us who have lived with him in Caldwell Hall, who have come into daily contact with him, are second to none in our high estimation of his admirable qualities.

Endowed by nature with a kindly, sympathetic disposition, he was at all times one of the most companionable of men, almost invariably cheerful and high spirited, welcoming the visitor with smiling countenance and putting him in a joyful mood with his pleasantries and flashes of wit that were so natural to him and in which he had few equals. And beneath that rippling surface of gayety flowed a deep under-current of sober, serious thought; for he was no trifler. He had a philosophic mind, trained to critical judgment and accurate thought. In the field of ethics his chosen object of teaching, he was a master. His doctorate dissertation on *Religion and Morality* was a work that set a high grade of excellence for those that were to follow. In his lectures he had the graceful art of giving a clear and solid presentation of the subject while at the same time making it highly interesting. His public lectures both here and at the Summer School at Plattsburg never failed to attract a crowd of delighted hearers.

Noble nature that he was, he was a hater of sham. He scorned to do a mean thing. There was nothing small or petty in his makeup. In his quiet, unostentatious way, he practised kindness and charity to a most generous degree. In more than one family in Brookland and Washington, his name is cherished in grateful benediction. Perhaps nowhere is his loss more keenly felt and more deeply deplored than in the neighboring Orphanage of St. Vincent, where for years his sympathy for these little ones had prompted him to celebrate the Holy Mass on Sundays in their behalf. Sunday after Sunday, in fair weather or foul, he proved faithful to this self-imposed task. Can this long continued service of love in behalf of Christ's little ones fail to bring a rich re-

ward? "Amen, I say to you, forasmuch as you have done to the least of these my little brethren, you have done it unto me."

His great kindness of heart was recently brought to view on the occasion of the fire that was rashly set in his rooms during his absence from the city. He turned to find a large part of his effects destroyed and his rooms rendered unfit for use. Great was the damage and grave as was the inconvenience that he had to face, he did not cherish the least resentment against the misguided author of this rash deed, but did all he could to secure for the unhappy culprit the largest measure of clemency. It was but a few days ago that he completed this act of mercy. "Blessed are the merciful for they shall receive mercy."

Perhaps the finest trait in his character was his spirit of priestly devotion: His ideal of the priesthood was lofty and noble. He had a genuine zeal for religion. The splendid donation he made to the National Shrine of the Immaculate Conception is an eloquent testimony to his devotion to our Blessed Mother. Can her intercession for his eternal welfare have been lacking in his dying hours?

His end was tragic in its suddenness and leaves us dazed and bewildered. Only a few hours ago he was up and about, conversing with some of his friends. Stricken of a sudden, in the midst of his preparation of a lecture for the morrow, he was found unconscious and dying, and after a painless death struggle of some hours passed away into the great eternity. His was a sudden death, but such an end need have no terrors for one like him, whose mind was habitually turned in loving submission to God. To be ready to die when God calls is the one thing needful: In the Litany it is from a sudden and unprovided death that we pray to be delivered. And so we commend to God our dear departed professor. And as he lies before us cold in death, he preaches to us the great lesson we cannot take too closely to heart, the impermanence of life and the supreme need of preparing for the end. To live for God so as to rob death of its terrors, this is the true philosophy of life. Neither riches, nor talent, nor high station, nor distinguished service to Church or State, can insure us length of days. "All flesh is grass, and all the glory thereof is as the flower of the field. The grass is withered and the flower is fallen, because the spirit of the Lord hath blown upon it." "Man is like to vanity; his days pass like a shadow." Such is the warning of Holy Writ; shall we fail to heed it? Sooner, perhaps, than we think, the evening of life will be at hand, and with it the end of our probation. O may the close of life, sudden though it may be, not find us unprepared! From a sudden and unprovided death, deliver us, O Lord! Grant that our end, like his, may be happy in Thy sight, without the shame of grievous guilt, free from excessive fear, made peaceful by Thy grace, in the hope of a favorable judgment at Thy hands.

Eternal rest grant to him, O Lord, and let perpetual light shine upon him. *May he rest in peace. Amen.*

SAINT THOMAS AQUINAS

Discourse of Rev. Ignatius Smith, O.P., on the Feast of St. Thomas Aquinas, March 7, 1923.

A life like that of St. Thomas Aquinas leaves little to the imagination. It is so crowded with achievement that even the eulogist attempting a sermon and not a lecture must become a historian. Holy Mother Church

has dedicated this day to the hallowed bulwark of Christ's Truth who was born in 1225 and who died in 1272. Our University since its inception has consecrated this day in annual challenge to our gratitude for his services to Holy Mother Church and in continued exaltation of his unsurpassed example.

Saint Thomas Aquinas is popularly and justly known as the Angelic Doctor and the Angel of the Schools because in him both eminent sanctity and unparalleled science met in an astounding degree. But his earliest title, accorded him by his fellow professors and the students of the University of Paris, was, "Doctor Communis", the Universal Doctor, not only because of the wide range of his knowledge but also because his conclusions in every branch of learning were so heartily and universally accepted. This universality of his knowledge and the universality of its acceptance offer one of the most outstanding facts in the history of the human intellect. The official attitude of the Church is evidenced by the approbation given to his doctrine by eighty popes, and by the statement of Catholic Truth by the Councils of the Church in the very words of the Angelic Doctor. However, to some a more convincing proof of the universality of Saint Thomas' character and work is found in the variety of his followers, who after almost seven hundred years, find doctrinal help and spiritual inspiration in him. Not only within the ranks of Catholic scholarship but also, to a remarkable degree, in that field of research that lies outside the Catholic Church the intricate merits of Aquinas and his work command the attention of an ever widening circle.

I shall try to show that this intellectual giant and heroic saint justly deserves the universal recognition accorded him in history and profitably arrests the attention of every person in this audience today. The great University centres of today model their organization after the pattern of the thirteenth century universities to which Saint Thomas lent such splendor. His influence was not restricted to one department or school; it permeated every nook and corner of ecclesiastical and general scientific activity. Following the general division of labor in the modern university the following facts command attention.

In the general field of theological science he is recognized as an expert, though perhaps not with that full comprehension that the facts demand. He of course is responsible, through his *Summa Theologica* for the method, the doctrine and the principles which the law of the Church demands of all teachers and students of theology. But his eminence as a commentator of the Sacred Scriptures is often unjustly overlooked, though his *Catena Aurea*, the golden chain of patristic interpretations of every verse of the Gospels, provides principles of exegesis and illustrates the Revealed Word in a way that even yet challenges attention. In Canon Law his knowledge according to the requirements of that day was more than complete and his principles were sound. His intimate companion was Saint Raymond of Pennafort, one of the great canonists of all time. In the science of Homiletics his principle for the preaching of the Word of God merits serious consideration even today; and his ability in the pulpit was outstanding in an age of eminent preachers.

As a philosopher he needs no introduction to this audience; but it may be a revelation to know that in those subsidiary sciences grouped together in a school of philosophy he was a recognized leader. For in-

stance, it is doubtful whether even the professional historians of the thirteenth and of other centuries since his time equalled him in his devotion to historical criticism and in his knowledge of the records of the past, sacred and profane. In the field of pedagogy the highly successful efforts of our modern experts have turned attention back to Aquinas, the model of teachers, and show us that his psychology of study and teaching are serviceable even today. The science of sociology, as we have it today, was unknown to the students of the thirteenth century, but it is consoling to those who admire the great Aquinas to know that both his methods and his doctrine in this tremendously important field are of great balancing service in modern sociological research. He did not anticipate the great problems of production, distribution and consumption with which the modern science of economics is wrestling, but he fearlessly faced similar economic problems in his own day and his keen mind with its relentless power of analysis and synthesis formulated principles that can not be safely ignored by conservatively constructive economists today. No explanation need be offered to teachers and students of political economy and civil government in offering Aquinas as the paradigm of their science. He was the companion of rulers and the associate of the people, when amid the ruins of feudalism the first yearnings for representative democratic government were detected. His masterful treatises on government open up new and helpful vistas to even progressive students of state problems today.

His contribution to the great treasury of literature is unquestionable. Those who sympathetically and historically understand the intellectual tendencies of the thirteenth century and their influence on the Latin tongue revel in the accuracy, simplicity and cohesiveness of his diction and recognize Saint Thomas as an eminent man of letters. Even unsympathetic criticism prostrates itself before the poetic genius of the author of the *O Salutaris*, *Tantum Ergo*, and *Lauda Sion*. In seven hundred years Holy Mother Church has been unable to find anyone to surpass Saint Thomas Aquinas in the poetic expression of Catholic faith in the Eucharist.

And do not think that it is unscientific enthusiasm to introduce the attitude of mind and the writings of the Universal Doctor to the scientist in the confident conviction that they will be of help. The most revolutionary and progressive scientist of the thirteenth century was Albert the Great. Even this century of scientific achievement marvels at his prodigious scientific learning. Saint Thomas was his closest friend and it would be an abdication of the laws of association to say that Saint Thomas did not learn from Albert the respect that the theologian must have for the facts that scientific and human research present, as well as for the revisions to which scientific interpretation must submit before revealed truth. Saint Thomas was not a prophet nor was he miraculously emancipated from all the scientific limitations of his age. His scientific helpfulness however, is indicated not only by his interest in, and his explanation of Aristotle's scientific works, but also by his own voluminous writings on scientific subjects to which modern scientific investigation inevitably points and upon which modern scientists looking for the ultimate explanation of facts confidently lean.

The masterly versatility of Saint Thomas is shown in no greater manifestation than in the grip which he holds on the affections of those

who are interested in the teaching and study of law and jurisprudence. The late honorable and respected Judge Robinson, of whose talents and reputation this University is justly proud, frequently borrowed the works of St. Thomas from the sanctuaries of the philosopher and theologian and canonized him as a lawyer. The developments of human progress during seven hundred years has aroused a passion for cases rather than a study of principles. But the lawyer of philosophic bent looking for protection of principles can consult the writings of Saint Thomas Aquinas with comforting satisfaction. The right of Saint Thomas to the respect of the lawyer and the judge is further evidenced by the confidence reposed in him as an international diplomat by the great leaders of a great century. Liberality of judicial action, the right of appeal in legal matters, the relations of Church and State, the dignity of the law versus human liberty, questions of daily concern to modern legislation arose, to no small extent, amid the conflicts and difficulties that Saint Thomas was called to solve in the thirteenth century. The efficiency of his work in this field makes him a special advocate of the legal profession.

It would be unfair to the universality of St. Thomas' talents to propose him as an unparalleled thinker without proposing him to you at the same time as an unexcelled saint. Holy Church says that he is the most learned of the saints and the holiest of the doctors. No matter from what angle we desire to further the progress of our University, or what temper of mind we bring to this effort, we have heard enough of the intellectual supremacy of Aquinas to seek earnestly for the centralizing and stabilizing principles of his life. A career of such amazing and versatile activity, especially when it leads to the heroic sanctity attained by Thomas is explained only by concentration of his work on one principle and enthusiastic devotion to one cause. Would that he had stated more definitely the spiritual secret of his life so that it could help us who find the distractions of scholarship a withering impediment to devotion. But a merely scientific knowledge of the writings of the saint indicates the dominant note and the dominating purpose of every phase of his work. He was intimately acquainted with and passionately devoted to Jesus Christ. He cultivated a friendship with Christ that was recognized by the Savior Himself. "Bene scripsisti de me, Thoma." In the Catholic Church he saw the Word of God in the truth of revelation, the Presence of Christ in the Blessed Sacrament and the perpetuation of the authority of Christ in the authority of the Holy See. In grateful loyalty to Christ he would consecrate every power of his soul to the Church of Christ and around this Church he would mobilize every available phase of thought and activity, human and divine. It was this that forced Luther to cry out, "Destroy Thomas, and I will destroy the Church!"

May we not say that his heroic purity, on account of which Holy Mother Church holds him up as a model for all Catholic youth was cultivated because in anything opposed to this virtue he saw not only alienation of Christ but also a clouding of intellectual vision and the lessening of the efficiency he would bring to the service of the Church of Christ. With this spotless purity of mind was united an unquestioning submission to the authorities of the Order of Preachers and to the wishes of the Vicar of Christ. He was an army in himself, rushed hither and thither to stop the gaps and leakages in the Church, and to offer aggressive resistance to her enemies. His favorite occupations were constant-

ly interrupted in this manner, but the purity of his motive and the nobility of his purpose suppressed any complaint and made him the docile but mighty instrument of divine providence. He was devoted to scholarship not for its own sake but for the service it could render the Church. He was interested not so much in the particular task before him as he was in the consecration of that effort to Holy Church.

His commentaries on the writings of Aristotle were undertaken so that the defenders of Revealed Truth might have the advantage of a Christianized version of the highest product of human reason. His material explanations of the Church's doctrines against the errors of the Greeks and against the Gentiles were undertaken and completed on the special plea that he provide high powered ammunition for the warriors of Christ on the firing line of Truth. The *Summa Theologica* was written in an humble and simple spirit of helpfulness to ordinary ecclesiastical students who would take up the battle for Christ's Church after his death. The marvelous office and Mass of the Blessed Sacrament containing the classic hymns of the Eucharist were written by the command of Pope Urban IV as a defense of the Partner in all his work, Christ, as an intelligent expression of Catholic belief in Christ's presence and as a vehicle by which intellect, heart and will might be carried straight to Jesus. If there were time to mention all of his writings and deeds it would be evident that every act in his commanding career was inspired by his passionate devotion to Christ and His Church. From teacher's rostrum to the diplomatic courts of the mighty; from the pulpits of Paris and Cologne to the chapter rooms of his Order; from the sacred council rooms of the Holy See to the wayside hovels into which he stepped to distribute alms,—from duty to duty he was tossed into, what for a less saintly and learned man, would have been a paralyzing maze of confusion. From this he was rescued by his own fervor and devotion, by his obedience and simplicity, by his unswerving purpose to devote all of his marvelous talents to the honor and glory of God and the supremacy of Christ and His Church, by the sanctuary of peaceful mental and spiritual satisfaction that he provided for himself in all his trials and distractions in the living presence of Jesus in the Blessed Sacrament.

Teacher! Cleric! Religious! Layman! Theologian! Philosopher! Litterateur! Lawyer! Scientist! Future fathers of our Nation, future rulers of our States, future leaders of our Church, I can conjure up no one who either in present or in future intellectual or moral problems can not find enlightenment in the writings and inspirational help in the life of the Universal Doctor who brought scientific knowledge to religion and intensive spirituality to knowledge. May God grant that by your study of him, by your prayers to him, by your imitation of him, by the filtration into your life of his zeal for the Catholic Church because it was the work of Christ,—may God grant that you will be able to repeat on your deathbed the sanctified dying prayer that Thomas breathed to Jesus in the Blessed Sacrament. "I receive Thee, the price of my soul's redemption, for love of whom I have studied, I have watched and I have labored. Thee have I preached, Thee have I taught, against Thee never have I breathed a word, neither am I wedded to my opinion. If I have held aught that is untrue regarding this Blessed Sacrament I subject it to the judgment of the Holy Roman Catholic Church, in obedience to whom I now pass out of life."

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BISHOP SHAHAN ON CATHOLIC MARTYRS OF RUSSIA

COMMENCEMENT WEEK—JUNE 9-13

RECEPTION OF THE NEW APOSTOLIC DELEGATE

NEW STADIUM AND ATHLETIC FIELD

CATHOLIC SCHOOL SUPERINTENDENTS MEETING

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

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BISHOP SHAHAN ON CATHOLIC MARTYRS OF RUSSIA

When the Bolshevik Commisar, Justice Kursky, undertook through the Associated Press to assure the world that the Soviet Government "has not for a moment infringed the freedom of faith guaranteed by the 1918 decree of Separation of Church and State," he was guilty of a gross falsehood. That decree abolished all property rights of the Christian Church in Russia, confiscated arbitrarily all its possessions, movable and immovable, and left it only the precarious use of its temples. Thereby Bolshevism struck a savage blow at the visible and material life of the Christian religion, and undertook to relegate it to silence, helplessness and speedy decay. Thank God, the glorious martyrdom of Father Butkiewicz and his companions, and the no less admirable confession of Archbishop Cepliak, "worthy of the period of Nero," have crystallized Christian sentiment the world over, and opened the eyes of all Western peoples to the anti-Christian character of the atrocities of Moscow. These Christian heroes stand henceforth beside St. Thomas a Becket, the great-hearted defender of the liberties of the English church.

In his splendid reports Francis McCullagh has reproduced, perhaps unwittingly, the stirring pages of Eusebius of Caesarea, in which that Tintoretto of church history described in immortal Greek the last decade of the Roman persecutions, when every energy of the great pagan Empire was bent on rooting out and destroying the religion of Jesus Christ. Fire and sword, malicious forgeries, hostile writings, and the cruel mob cooperated for ten years, but the end was Constantine the Great and the definite triumph of the Christian ideas of life and thought. Since then Russia for the first time sets afoot a similar persecution on European soil.

These Russian Christian martyrs died for defending the right of the Catholic Church to own and use the property and funds freely given by its faithful people. This is an inalienable right of the Church, granted to it by Jesus when He made it a perfect society, subordinate within its own nature and titles to no other society, and endowed by the same divine authority with its own means for attaining that noblest of all ends, the salvation of souls.

The church is by divine authority a public, visible, active association of the faithful, world-wide and permanent, not an invisible empire of spirits. Hence its right to acquire, hold, and use material goods for the purpose made known from the beginning by its divine Founder, and by His apostles. No power on earth can destroy or confiscate that original right and if Father Butkiewicz died for defending a single chalice, he died a blessed martyr. The Christian religion has always exercised this right. Its first apostle acquired fields and funds, collected all around the Mediterranean, supported their missionary agents everywhere, cared for divine worship, provided for widows and orphans, for the sick and poor, for travelers and captives, and generally for the social wreckage of the hard, selfish world of their day. Leo XIII tells us that they did this "by the divine charter of the Church, that implies its right, based

on the will of Christ, to all that is needful for its maintenance and action."

The Roman cemeteries, known as the catacombs, were probably its first possessions, and around them grew up the charitable service of the Christian poor and sick and unfortunate in the great capital of the world. In time vast possessions came to the Roman Catholic Church in Italy, Gaul and Spain, but they were administered for the general welfare, and soon combined with the lavish donations of their barbarian converts, to create the mediaeval wealth of the Church, out of which arose the charitable, social, educational and religious institutions of those ages, the hospitals and refuges, the monasteries and abbeys, the cathedrals and universities, and in general the best part of all that public and private life which during a thousand called itself and was civilization. By her own law her clergy had only the right to their support out of this great wealth. Envy, rapacity, and violence attacked this immense patrimony of worship, charity, education, and the arts, and from Henry VIII to the French Revolution dissipated it, in favor of private and selfish uses. Cobbett's Letters and the history of the French Assignats show what happened to much of this Christian wealth.

The Bolshevists have renewed for Christianity the days of Nero and Domitian. "Non licet esse vos," you may not profess the Christian religion, resounded in every tribunal of the Empire, and in the Colosseum arose daily the cries of "Lions for the Christians." But the blood of countless martyrs throughout the great Mediterranean state was the richest seed that could be planted. The faith grew rapidly according as the holy name of Christ was confessed before the judges and the executioners. Denounced as an impossible "third race of men," neither Jew nor Gentile, the spiritual progeny of the Gospel flourished incredibly, and defied the cruelty and ingenuity of the anti-Christian laws that became so numerous and complex that it took the genius of an Ulpian to codify them. "Do you think these anti-Christian laws fell from heaven?" was the scornful criticism of Tertullian.

From the holy martyr St. Lawrence in the middle of the third century to Archbishop Cepiak, Father Butkiewicz and their companions is a long cry. But the Russian martyrs are close spiritual kin to St. Lawrence, who refused to turn over to the Roman authorities the treasures of the Church, and presented instead the long files of poor and crippled whom it supported. Similarly these martyrs of the Christian catechism stand before the throne of God crowned with glory no less splendid than that which awaited the bishops and priests of long ago who were put to death for teaching the Apostles' Creed to their neophytes. It is significant, indeed, that this example of fearless resistance to secular tyranny should be given by the Roman Catholic clergy of Russia.

"Which will you choose, Rome or Red Russia?" In the deep silence that followed, the voice of the young priest rang out like the voice of an early Christian in the Flavian amphitheatre. "Rome," he said with a smile. There spoke the immemorial unity and cohesion of the Catholic

Church. The glorious young martyr knew that behind him towered the Rock of Peter, and that within its shadow his spirit was secure, whatever violence his earthly tenement might endure.

For centuries the Russian Church has had every earthly advantage, but it lacked always a living contact with the center of Catholic unity, and was therefore the easy victim of secular injustice, intrigue, and oppression. Timid and obsequious hand-maiden of the civil power, it never dared to withstand its brutal incursions into the sanctuary of ecclesiastical liberty. No Gregory VII or Innocent III appeared at the great crises of its religious life, and the faith and piety of its religious multitudes found never a courageous leader to withstand the alternate savagery and Byzantinism of its secular oppressors. In the dull apathy and spiritual inertia of its people, stirred by no monuments or memories of heroic assertion of the true nature and the inalienable rights of Holy Church, lies the chief hope of its government of international bandits. They have simply inherited that spirit and practice of civil domination of the Christian religion in Russia which has disgraced its annals from Peter the Great to Pobiedonostseff.

COMMENCEMENT WEEK. JUNE 9 - 13

Commencement exercises of the Catholic University of America will take place Wednesday morning, June 13, in the gymnasium. Archbishop Curley will preside, and will address the graduating class. It numbers 89, and is the largest yet graduated. Its members come from eighteen States, the District of Columbia, and one member from Yucatan. The total number of degrees given will approximate 200. Claude W. Courand, of San Antonio, Tex., has been chosen valedictorian.

The alumni association will meet at the university from June 9 to June 13. Interest in the construction of the new athletic field and the elaborate entertainment planned for them by the senior class is attracting more than the usual number.

One of the most elaborate events planned for commencement week is the concert to be given June 10 in the gymnasium. The program will be a blending of glee club selections, solos by Washington artists and classical selections by the 100-piece band representing the Interior Department and the Interstate Commerce Commission. Any proceeds will be given for the stadium and athletic field. The dramatic association will present the "Toastmaster" on the afternoon of June 11.

Baccalaureate Sunday will be observed on June 10. Bishop Shahan will sing pontifical mass, at which all the professors and students of the university will be present. The Rev. Dr. William J. Kerby, professor of sociology, will deliver the sermon.

U. S. SUPREME COURT AND THE MINIMUM WAGE

On Tuesday evening, May 8, in the assembly room of McMahon hall, the Rev. Dr. John A. Ryan, lectured on the "Supreme Court and the Minimum Wage Law." The large audience of priests, professors and students, together with a good representation of laymen, indicated that there exists an extremely wide interest in this question.

In his lecture Dr. Ryan explained the meaning of the fourteenth amendment and the precise manner in which the Supreme Court justices interpreted the amendment in order to declare the minimum wage law unconstitutional. In order to correct the evils of declaring unconstitutional laws which have been passed under a favorable public opinion, Dr. Ryan suggested the passage of a bill, providing for the concurrence of at least seven judges in a declaration of a law as unconstitutional.

PAPAL DOCUMENTS (MUSEUM)

Among the latest acquisitions of the university museum are a number of papal documents daing from the thirteenth to the seventeenth century. The oldest is a well preserved parchment dated from the chancery of Honorius III (1216-1227), and the latest dates from the reign of Urban VIII (1623-1644). Many autograph letters of Irish leaders and poets also have been donated, among them several letters of the poet, Thomas D'Arcy McGee.

The University Library has received a small octavo volume of the year 1849 containing on its fly leaves a lengthy unedited critique of Balmes' "European Civilization," by John Henry Newman.

CATHOLIC STUDENTS MISSION CRUSADE

The Rev. Walter Nall has been elected president of the local conference of the Catholic Students' Mission Crusade. John Mulcahy, of Graduate Hall was elected vice president. A tribute was paid to Catholic University by the local conference in choosing these representatives to the two highest offices. Father Nall has since been chosen by the Divinity Hall Unit as its official delegate to the fourth general convention at Notre Dame University, August 9 to 12.

MICHAEL CARDINAL FAULHABER

His Eminence, Cardinal Faulhaber, visited the Catholic University April 26-28, and spent two days with us. On Tuesday, April 28, he was entertained at dinner by the Right Reverend Rector. The German Ambassador was present, the Deans and Heads of Religious Houses were also invited. Bishop Shahan made an address of welcome, to which Cardinal Faulhaber responded, accentuating the purely personal character of his visit to the United States, chiefly his desire to convey to all American Catholics the gratitude of the German hierachy, clergy, and people for the splendid charity exhibited to them in their great distress.

RECEPTION OF THE APOSTOLIC DELEGATE

On Thursday, March 22, the University extended a cordial welcome to the new Apostolic Delegate, Archbishop Pietro Fumasoni-Biondi. Archbishop Curley, the Chancellor of the University, presided. The reception took place in the Gymnasium. Seated on the platform were all the professors of the University, heads of religious houses, pastors of city churches and several invited guests. The entire student body, lay and ecclesiastic, were seated in the great hall of the Gymnasium and made a most attractive appearance. Prominent among them were the

students of the Catholic Sisters' College. In welcoming the Apostolic Delegate Bishop Shahan said:

"Your Excellency:

"The Catholic University of America rejoices this day to welcome you most cordially as the representative of the Holy See, and expresses the hope that your sojourn among us may in every way benefit the many great works of our holy religion, particularly by drawing closer the ties which bind us to the Chair of Peter. It can never be forgotten that the Catholic University of America is the creation of the Holy See, which has always favored its growth, and by guidance, protection, and support has enabled it to hold its high place in our system of Catholic education. Your predecessors have always interpreted most generously the good-will and the interests of the Holy See in our respect, and have left us their debtors for many evidences of encouragement and direction. Particularly is this true of your immediate predecessor, Cardinal Bonzano, on whose fatherly benevolence we could always rely, and of whose sympathy and wisdom we shall always retain a most grateful memory.

"You came to us in the prime of life and the fullness of strength, fitted out with a large and practical experience of the conditions of Catholic life in the remotest parts of the world. You are, therefore, it seems to us, providentially sent to represent the charity the wisdom and the authority of the Holy See in its relations with the Catholic people of the United States.

"We behold in you the envoy of the Vicar of Christ that immemorial spiritual power which has preserved intact through all the Christian centuries the faith of the Apostles, the unity and authority of the Church, the source and the example of sanctity, and the all-embracing charity of the Gospel. May it be your good fortune to leave behind you one day this noble Church, no less united and loyal, no less harmonious and charitable, no less active and progressive than you now behold it, as you enter upon the administration of its highest interests.

"Our professors and students have the inestimable privilege of living in the same city with the representative of the Holy See, and they learn from intimate contact to cherish that devotion of the American Catholic people to the See of Peter, which began on this site, broadly speaking, under Archbishop Carroll, and has never since wavered or weakened. It is my great privilege, as Rector of the Catholic University of America, to offer you the greetings of the administration, professors and students of the University. Many of our dioceses and most of the states of the Union are represented in this assemblage. It may be said, therefore, that our welcome forecasts the welcome which awaits you in every part of this broad land. Fourteen religious orders, whose houses of study are attached to the University, join cordially in our greeting, as do the Catholic Sisters College and Trinity College, graduate schools for women, whose work is conducted under our auspices.

"May the Seat of Wisdom, Mary Immaculate, whom the Successor of Peter has given us as our celestial patroness, have you ever in her holy keeping, crown with success all your labors, and obtain for you in due time the reward promised by Jesus Christ to every good and faithful servant of His Holy Religion."

On rising to reply the Apostolic Delegate was greeted with most cordial applause. After thanking the professors and the students for their hearty welcome, almost on the day of his arrival, he said:

"It is with sincere pleasure that I accept the protestation of your devotion to the Holy See," said the Apostolic Delegate in his response to the address of welcome delivered by Bishop Shahan.

"The Holy Father knows well how the Catholics of America have shown their attachment to him and to his predecessors. He is proud of the Catholics of America for the splendid contributions they have to works of charity and for their sacrifices in behalf of the Church. And if this is true of the laity, how much more so of the clergy! The American clergy are very dear to the heart of the Pope.

"It has well been noted that Pope Leo XIII, who founded this University and his successors, Pope Pius X and Benedict XV took a deep interest in this institution established as it is within the shadow of the national capital and in the city where his own representative lives. The present Pope, with his great scholarship is no less deeply interested in this institution. He wants Catholic men of high principles. He wants a clergy that will be zealous and have a deep knowledge of the ecclesiastical sciences. To the education of such men your faculty is giving its best efforts. I wish you success in all your works.

"And may I say that this institution is no less dear to me than to my predecessor. May Mary Immaculate increase the worth of this institution for the greater glory of her Divine Son. May she increase its progress and increase the scope of its benefits.

"I congratulate those who are charged with the administration of the University. I congratulate the staff of teachers on what they have done and on what they are going to do."

The University Glee Club gave several selections in honor of the Delegate and following the exercises each member of the faculty was introduced to him.

Later he was entertained at dinner by Bishop Shahan.

LIBRARY OF THE LAW SCHOOL

The Law School of the Catholic University of America was unanimously elected a member of the Association of American Law Schools at its annual meeting held in Chicago, December 29-31, 1921.

Beginning September 1, 1923, applicants for admission to the Law School of the Catholic University of America must have completed one year of college work; beginning September 1, 1925, two years of college work will be required.

Space in the library of the Law School of the Catholic University of America is becoming a serious problem for those in charge. During the past ten years the growth of this library has been rapid.

It is an interesting fact that a very large number of these books were gifts of benefactors throughout the country. The first notable gift was a set of the Rhode Island Reports, donated by Bishop Harkins of Providence, Rhode Island. Other members of the Hierarchy and Catholic lawyers in different parts of the country donated the Reports of their respective States.

In 1914, the Misses Agnes and Marion L. Mitchell of Concord, New Hampshire, made a very substantial gift of the law library of their deceased father, Judge John M. Mitchell, who was the first Catholic elevated to the Bench in New Hampshire.

The most recent large addition is the library of the late Dean Carrigan, who died last August.

The Law Library contains over fourteen thousand volumes and includes the Reports of the United States Supreme Court and other federal courts; the National Reporter System; the American Digest System; State Reports; various sets of "Selected Cases;" sets of American and English Encyclopedia of Law, Cyclopedia of Law and Procedure and Corpus Juris; Opinions of Attorney-General; American Statutes; Selden Society Proceedings; English Reports, full reprint; English Law Reports since 1865; Mew's Digest; Halsbury's Laws of England; Chitty's

Statutes; most of the legal periodicals and a large number of standard text-books.

Each year sees no decrease in litigation. Judicial tribunals are obliged to hand down decisions. Hence, continuation of the various Reports pour in on law libraries each year. Space must be had for these continuations and other new works. In its present quarters the Law Library is facing an acute situation.

Modern law library methods are distinctive in this library. The Cutter Expansive Classification is in use. Classifying is accompanied by suitable cataloguing, shelf-listing and book marking. Further records used in the library are the accession book, the voucher book, the order book, the binding book, the periodical register and the withdrawal book.

A visitor's register is a very interesting book containing the names of many distinguished persons, the first name in the register being that of the late lamented James Cardinal Gibbons.

A unique system of preserving the bindings of books is in use. This consists of lucellining and varnishing, the effect being to practically mummify the covers. Work of this kind done five years ago is perfect today.

Conspicuous on the walls of the Library are the portraits of Pope Benedict XV, the late Chief Justice White, the late Judge John M. Mitchell and the late Dean Robinson. A portrait of the late Dean Carrigan, the gift of the alumni and students of the Law School, has also been placed in the Law Library.

The Law Library is the workshop of the students and is open each day from 8:30 A.M., to 4:30 P.M. It is in constant use by serious young men who find an interesting equipment for individual research, namely a careful selection of books suitable for their immediate needs.

RT. REV. MAURICE J. BURKE, D. D.

The death of Bishop Burke, of St. Joseph, Mo., on March 17, leaves the University poorer by the loss of a beloved and devoted friend. At the time of his death he was the senior bishop of the United States in point of service.

He became Bishop of St. Joseph in 1893, having been transferred from Cheyenne, for which diocese he was consecrated in 1887. Two years ago as a result of continued ill health, he announced his retirement, and the Right Rev. Francis Gilfillan, S.T.L., one of the first graduates of the University, was consecrated his coadjutor, with the right of succession.

Bishop Burke was born in Ireland, in 1845, and was brought to America as a child, his parents locating near Chicago. At the age of eighteen he entered the University of Notre Dame, and three years later was sent to Rome, where he took up his studies at the American College. He was a Roman student during the stirring events that transpired in that city at the time of the loss of the temporal power of the Popes, and until his death retained vivid memories of the scenes in the Eternal City at the time of the Vatican Council.

Some years ago he donated to the University his valuable Dante Collection, about 300 volumes of the best modern works on Dante. He was

one of the most distinguished Dante scholars in the United States and at the time of his death was honorary president of the American Dante Society.

He also bequeathed to the University his valuable library of about 3,000 volumes.—*May he rest in peace!*

NEW STADIUM AND ATHLETIC FIELD

A campaign has been launched by the Lay Alumni Association of the Catholic University to raise \$25,000 for the draining and construction of a new Athletic Field and Stadium, which was pledged by the alumni at the reunion last June.

A personal appeal is being made to each member of the Alumni. It is hoped to raise the money by May 1, when a contract will be let for the grading and draining of the field and for such part of the stands as resources will permit.

The drive is being conducted under the chairmanship of Mr. Arthur D. Maguire, of Detroit. The treasurer is Mr. Louis H. Crook, a professor at the University, and the secretary, Mr. J. Harvey Cain, secretary to the administration of the University.

The plans for the stadium have been drawn up by Messrs Murphy and Olmstead. When the entire stadium is completed it will have a seating capacity of 8,000, will be 440 feet long and 280 feet wide, and will be built of reinforced concrete. The present plan calls for an eventual expenditure of about \$400,000. At this moment about \$17,000 have been secured. It is confidently hoped that the entire sum of \$25,000 will soon be forthcoming, and the long desired field be thus made a certainty.

The field will be ready for football next fall.

CATHOLIC SCHOOL SUPERINTENDENTS MEETING

Discourse of Bishop Shahan

The Rev. James P. Murray, superintendent of schools of the Archdiocese of St. Louis was elected chairman of the superintendents' section of the Catholic Educational Association at the annual spring meeting held at the Catholic University of America Easter week at which superintendents from more than a score of dioceses were present. The Rev. Charles F. McEvoy of the diocese of Syracuse was elected secretary and the Rev. William Lawlor of Newark was chosen editor of the Superintendents' section of the Educational Association Report. Rev. Ralph Hayes of Pittsburg, presided at the meeting.

Notable among the papers read at the convention, which occupied two days, was a description of the plans being made for the establishment of a comprehensive diocesan high school system in Brooklyn by the Rev. J. V. S. McClancy, superintendent of the Brooklyn schools. Father McClancy told of the success of the recent drive for two million dollars for the establishment of a Catholic High School system and of plans for the erection and maintainance of the schools. He also spoke of the plan for supplying educators for the new high schools.

Papers dealing with particular phases of the work of the superintend-

ents and of peculiar conditions met in different dioceses were read by the Rev. Augustine F. Hickey of Boston, the Rev. Charles J. Linskey of Detroit, the Rev. Joseph O'Hara of Philadelphia, the Rev. Dr. George Johnson of the Catholic University, and the Rev. Charles F. McEvoy of Pittsburg.

Discussion of these papers was led by the Rev. Michael J. Larkin, of New York, the Rev. Patrick J. Clune of Trenton, the Right .Rev. Monsignor Joseph F. Smith of New York, the Rev. Dr. Patrick J. McCormick of the Catholic Sisters' College of the Catholic University, the Rev. Francis J. Macelwane of Toledo, the Rev. William Lawlor of Newark, the Rev. James P. Murray of St. Louis, the Rev. P. J. Ritchie of St. Louis, the Rev. Henry M. Hald of Brooklyn and the Rev. John I Barrett of Washington.

There was also a round table discussion of state certificates of teachers in which several of the superintendents participated.

Bishop Shahan, in welcoming the delegates to the University, said:

"What greater pleasure could I have than to welcome the official representatives of two million young American pupils, trained daily all over this continent in the letter and the spirit of pure religion and for the best citizenship? You represent also the American Catholic hierarchy, in so far as it provides religious and secular education in over six thousand parochial schools. Then too, you represent the incredible spiritual force that animates and sustains, not for a time but through life, the many thousands of Catholic teachers on whose devotion, zeal, courage, and skill rests practically the American Catholic system of primary education. I need not add that you represent the parents and guardians of the vast army of Catholic youth who look rightly to you for the most efficient coordination of the countless efforts and sacrifices that the Catholic people are making to create, support and improve the education that their children are receiving under the auspices of their holy religion.

Major Work of Every Bishop

"Every Catholic Bishop knows that the religious education of the children of his diocese is one of his major works. He reposes, therefore, a supreme confidence in the agent whom he selects to represent him in all the larger relations of the schools. In so far as the system of diocesan schools calls for an ever closer correlation of all the pedagogical machinery, so to speak, it is through you that it is best accomplished, and that unity, harmony, and an even regular development are obtained, and become traditional. In time, if we can trust the analogy of Catholic doctrine, discipline, worship, and religious life, the office and influence of the Superintendent of Catholic schools ought to acquire on all sides a uniform and accepted value, ought to call for an identical training, academic and practical, ought to appeal to the most gifted and zealous of our clergy, and ought to be considered a public service second to none of the public services by which the Catholic religion lives and grows in our time.

"The superintendent's duties bring him into very close relation not only with each school as a whole, in all its aspects, problems and interests, but with all the schools of a diocese as a living, active, growing system, itself in turn intimately linked up with every similar system in the American Catholic Church. The great body of the teachers look normally to him for immediate guidance and direction in the broader and more general issues of an educational character that are forever coming to the front, and for whose solution or proper criticism the busy teacher needs clear and definite instruction, as to what is good, bad, or indifferent amid so many specious novelties.

"In one way or another he cannot avoid becoming an interpreter, for educational uses, of religious history, philosophy, the general pedagogical movement, progressive or otherwise, nay of the mind itself, at once the necessary instrument of

all studies, and their inexhaustible treasury, their habitat and object. Indeed, the office of the superintendent of schools offers a wonderful latency of moral power and influence.

Organizing Primary Education

"Under the direction and with the sympathy and cooperation of the ecclesiastical authority, it is the immediate means of organizing Catholic primary education on the best lines, of doing full justice to the right of Catholic parents to the best training for their children, and of obtaining the best results from the generous sacrifices of self which many thousands of noble teachers so joyfully make in the hands of Holy Church, hoping in that way to obtain at once their own salvation and to perpetuate the Catholic faith in the rising generation.

"The Catholic University of America is proud to welcome you, and is deeply interested in your deliberations. It cannot forget that the Holy See has constantly advised the affiliation of all Catholic schools with this pontifical University, and it rejoices that in the last decade it has been able to render substantial service to Catholic primary education through the establishment of the Catholic Sisters' College, the Catholic Summer Schools, and the affiliation of a great many Catholic parochial schools."

OUR COLLECTION OF PAPAL MEDALS

The collection of papal medals in the museum of the Catholic University of America has been increased by the addition of the most recent medals struck in Rome, the gifts of the Right Rev. Monsignor Filippo Bernardini.

These include the medal struck on the feast of St. Peter last year in commemoration of the first year of the pontificate of Pope Pius XI, the medal struck by Prince Luigi Chigi in commemoration of the conclave that elected Pope Pius X, and the "sede vacante" medal struck by Cardinal Gasparri, the Cardinal Camerlengo, when the late Pope died. In accordance with an ancient custom, at the time of the death of the Pontiff, the Cardinal Camerlengo places at his feet a copper tube containing gold, silver and bronze medals struck during his reign.

The Catholic University collection now includes medals commemorative of practically every Pope from the time of Innocent VII in 1404 down to the present Supreme Pontiff. Complete sets of the medals struck during the reigns of the late Popes Pius X and Benedict XV have been added to the collection by Monsignor Bernardini, these including the gold medal struck by Cardinal Gasparri in the third year of the reign of Pope Benedict XV to commemorate the edification of the canon law.

Many of the most famous Popes of history are depicted in the University collection, which includes the medals executed by the wonderful family of the Hamerani, who from 1605 to 1807 acted as papal medallists and were noted for the uniform excellency of their work.

BOOK REVIEWS

SUMMA THEOLOGICA AD MODUM COMMENTARII IN AQUINATIS SUMMAM PRAESENTIS Aevi STUDIIS APTATAM auctore Laurentio Janssens, O. S. B. Tomus VII. De Hominis Natura, pp. 863. Tomus VIII. De Hominis Elevatione et Lapsu, pp. 791. Tomus IX. De Gratia Dei et Christi, pp. 699. Friburgi Brisgoviae. B. Herder, 1922.

The three volumes of this extensive and profound commentary cover the follow-

ing questions of the *Summa Theologica*: pars prima, qq. 75-102, 118; prima secundae, qq. 81-83, 109-114; secunda secundae, qq. 163-165. The best appreciation of this monumental work is found in the letter of Benedict XV to the distinguished author, in praise of his universal knowledge. Father Janssens displays knowledge acquired in the study of the different branches of science and art, with clear explanations that illustrate the true doctrine of Aquinas and that defend the revealed truth according to the demands of our times.

The author possesses in a remarkable degree the power of logical clearness of exposition. The universality of his learning is the most striking characteristic of this commentary. The Index of quoted works in the seventh volume (*De Natura Hominis*) covers forty pages of printed titles, and includes all works of theology and its allied sciences known in our day. Many readers will naturally turn first to his treatment of the question of evolution; and they will find that the learned Benedictine gives proof of his wide and accurate knowledge in the natural sciences, especially in biology. The quotations, as a rule, are in the original language: English, French, German, Italian etc. This naturally renders the work more valuable from the point of scientific thoroughness. The use of works outside the theological field helps the student towards a deeper understanding of and an easier approach to the truth. An example of this is the use Abbot Janssens makes of the celebrated painting by Michael Angelo in the Sistine Chapel as a means for a more detailed explanation of Genesis. In the question of evolution the author holds the theory of moderate evolution as proposed by Wassmann and de Vries, moderated by Mendelism.

The eighth volume (*De Hominis Elevatione et Lapsu*) is written with the same theological exactitude and universality of learning in all branches of human knowledge cognate to his subject. The exposition of the theory of the language used by our protoparents is very interesting. His conclusion, however, that it was little different from Hebrew is not the generally accepted one, since many scholars are in favor of Sanscrit and Pali.

In the ninth volume (*De Gratia Dei et Christi*), the author approaches this very delicate subject with the words of the Apostle in his mind, as he says in preface: "not to be more wise than it behooveth to be wise, but to be wise unto sobriety". A strictly objective explanation of the arguments of Thomism and Molinism is followed by a short *professio fidei* of the author on this point in seven propositions which can be well classed with the school of *Thomismus minor*. Characteristic of the learned Abbot's charitable spirit in treating this debateable question is his final appeal to the contending parties, to hold their individual theories with modesty and charity, since there is no necessity to adhere to any determined doctrine.

These three volumes constitute undoubtedly a supreme contribution to our modern theological literature. The broad scope of the author's knowledge added to his skill in metaphysical discussion and exposition, makes the work of Abbot Janssens a standard book of Catholic Theology. The dignified tone and great fairness in treating the opponents of the neo-scholastic system will certainly be highly appreciated by all interested in the doctrine of the Catholic Church and even by those outside the fold.

JOHANNES COCHLAEUS, Adversus Cucullatum Minotaurum Wittenbergensem, De Sacramentorum Gratia Iterum (1523). ed. by Joseph Schweitzer, Dr. Theol. et Phil: **CORPUS CATHOLICORUM, Werke Katholischer Schriftsteller im Zeitalter der Glaubensspaltung.** Muenster i. w. 1920. pp. 66.

The literature about Luther and the religious revolution of the XVI century would seem to be almost complete. The inner history of this turbulent period has been given in the works of such prominent scholars as Denifle, Grisar, Gasquet, Lagrange and many others. Nevertheless every new addition to the historical bibliography of this period is received with gratitude by students of history.

The book before us is the third of a series, published by the Society of German Historians, under the title: **Works of Catholic Writers in the Period of Religious**

Division. The present edition of the polemical letter of Cochlaeus to Martin Luther is based on two texts: the first published in Cologne, 1523, printed probably by Gottfried Hittorp; the second published, it seems, in Tuebingen the same year, or in 1524. The two editions are almost identical, with but few differences, omissions or additions.

The learned editor gives us a clearly arranged text with valuable annotations explaining some rather obscure allusions to personal or local matters.

This letter is typical and characteristic of the author and of the controversial methods of the period. Cochlaeus was one of the most active opponents of Luther and of his doctrine, and his productivity and zeal were unparalleled by any other Catholic apologist of the time. His polemical works, however, are lacking in theological accuracy and they are written rather in haste and in bad temper; but they are full of a sincere zeal and a deep devotion to the Faith. His Latin is correct and smooth and his language, according to the taste of those times, very aggressive and often even base. His humor and irony are typical of the polemical style of the sixteenth century. A few examples will illustrate the way he treats his bitter enemy. He calls Luther: *Cucullatus Minotaurus, falso et blaspheme mugiens vitulus, Du libes Kutten Kalb*, etc. And Luther's doctrine is called: *scurrilis et histrionica nugarum conviciorumque deblacteratio*.

Full of humor, though in a questionable taste, are the opening lines, a travesty of Virgil's Aeneid:

Monstra bovemque cano, boreae qui primus ab oris
Theutonicas terras profugus conspurcat, et onnem
Sub specie monachi violat pacemque fidemque
Vi Satanae * * * * *

The *Corpus Catholicorum* announces a long series of further publications all of which promise to be of great interest.

HERMAN STADLER: *Albertus Magnus. De Animalibus Libri XXVI* Nach der Cölnner Urschrift. II Band, Buch XIII-XXVI und die Indices enthaltend. Beiträge zur Geschichte der Philosophie des Mittelalters. Texte und Untersuchungen. herausgegeben von Clemens Baeumker. Band XVI. Muenster i. w. 1921. pp. 1664.

The last two books of Aristotle's paraphrase by Albertus Magnus are those *De Animalibus*. They reproduce the text of the Stagyrite according to the Latin translation of Michael Scottus. As chief sources are added: the digest from Aristotle's works by Ibn Sina (Avicenna), translated by Michael Scottus, and dedicated to Frederick II; his *Qanun*; and *Liber de Naturis Rerum* by Thomas de Cantimpré. On many points Albert adds his own knowledge of different species of animals, especially in Central Europe. This is, of course, of immense value for the study of the history of zoology. Besides the Latin names, Albert the Great gives us the popular names in German.

At the urgent request of two learned zoologists, Dr. R. von Herwig and the well known biologist Father Erich Wassman, S.J., Herman Stadler published a critical edition of those books on the basis of the primitive MS. (cod. W. 258. a.) in the Municipal Archives of Cologne. The undertaking was a difficult one. There were about 12,000 evident mistakes to be corrected and the names to be put in their proper form according to the *Index Aristotelicus* by Bonitz. The text is critically arranged in the way that the vertical strokes indicate the different sources and the original additions of Albertus. It is the result of fifteen years of hard labor, and forms a reliable and critical edition of Albert's interesting and important work.

DR. MARTIN GRABMAN: *Die echten Schriften des hl. Thomas von Aquin.* Beiträge zur Geschichte der Philosophie des Mittelalters. Texte und Untersuchungen. Herausgegeben von Clemens Baeumker. Band XXII. Heft 1-2. Muenster i. w. Aschendorff. 1920. pp. 275.

The revival of Scholasticism within our own times has been a turning point not only in the field of philosophy and theology but also in the study of history.

Some forty years ago or less, the thirteenth century was regarded, even by some Catholic writers, as a period of intellectual retrogression. Today no historian of standing would venture to hold this thesis, and there is little wonder that learned men everywhere are devoting their talents to a detailed study of this great period. Numerous works on Dante, on the Gothic Cathedrals, and especially on the great philosophers and theologians of the thirteenth century, are being published each year; and these serve to deepen and to enlarge our knowledge of that distant epoch.

It is logical that the great scholastic writers, whose works contain the best expression of the dominant spirit of those ages, are being subjected to a most minute and critical study by learned scholars and societies.

The **Materials on the History of the Philosophy of the Middle Ages**, a publication begun by the late George von Hertling (Chancellor of the German Empire during the last period of the World War), Father (now Cardinal) Ehrle, S.J., and many other learned German scholars under the editorship of Clemens Baeumer, has reached its twenty-second volume in Dr. Grabman's **The Authentic Works of St. Thomas Aquinas**. Dr. Grabman (professor at the University of Munich, formerly of Prague and Vienna), has devoted much time and study to the works of St. Thomas Aquinas, and he is regarded, with Denifle, Mandonnet, and Hourcade, as a leading authority on this subject.

Dr. Grabman's introductory chapter treats of the special method of textual criticism which he has applied to the works of St. Thomas. He then reviews the whole of the Thomistic literature on this point, beginning with Joannes Capreolus' 'princeps Thomistarum' down to the latest publications of our own day.

A chapter is devoted to Mandonnet's thesis, that the canon of judgment between the authentic and apocryphal or dubious works of St. Thomas is the official Catalogue of Bartolomeo di Capua, "qui fuit socius fratris Thomae usque ad mortem et habuit omnia scripta sua." This catalogue was made by Bartolomeo for the canonization process of St. Thomas and was compiled with the greatest care and accuracy—"Si autem sibi alia adscribantur, non ipse scripsit et notavit, sed alii recollegerunt post eum legentem vel praedicantem."

To this critical canon of the learned Dominican Dr. Grabman takes exception. He points out that the 'official catalogue' is not altogether reliable, since there are not only repetitions of the same work under different titles, but also evident omissions and a certain carelessness in cataloguing the unfinished opuscula. Moreover Dr. Grabman believes it necessary to take into consideration other important and reliable catalogues of scholars, who were equally able to decide with authority on this important point. They all were associated with St. Thomas and possessed sufficient knowledge of what he himself wrote and what was written by others under his influence. The importance of the earliest manuscripts or opuscula from the thirteenth and fourteenth centuries for solution of this question, is explained, and eight codices and several old catalogues are examined in the light of this conclusion. In all Dr. Grabman finds twelve opuscula not mentioned by Bartolomeo di Capua. The 'official catalogue' does not mention these opuscula, but the unanimous testimony of the earliest and most reliable manuscripts is in favor of their authenticity. Dr. Grabman decides therefore against the *argumentum e silentio* proposed by Mandonnet, and holds that these twelve opuscula were written by St. Thomas.

The book is written with the author's characteristic logical clarity, and historical precision. The quoted literature is immense and covers practically every work on this subject. It is probable, however, that some scholars will not agree with Dr. Grabman from the standpoint of historical certitude. Certainly, the book cannot be regarded as the last word on an important and intricate question. The authenticity of some of these opuscula remainst still an open question. Nevertheless, the book is a valuable contribution to the Thomistic literature.

CAPHARNAUM ET SES RUINES, d'après les fouilles accomplies à Tell-Houm par la Custodie de Terre Sainte (1906-1921) by P. Gaudence Orfali, O.F.M., Paris, A. Picard, 1922. pp. 115.

This excellent book equally interesting for the exegete the historian and the artist is a scientist and detailed description of the excavated ruins in Tell-Houm, the biblical Capharnaum, sanctified more than any other place of Galilee by the miracles of Our Divine Lord. The author, a Franciscan friar, a native of Galilee, gives us a short history of the city, once a flourishing town, but today a forgotten village built on its own ancient ruins. There follows an account of the work of excavation with the help of many scholars, by the Franciscans of the Custody of the Holy Land, chiefly of the **Deutsche Orient-Gesellschaft** with Professors Kohl and Watzinger. The chief result of this work is the discovery of the ruins of an old synagogue, probably of the first century of our era, of a large paved court before it, and of an octagon, which, according to the author, served in later Christian epochs as a baptistry.

The description of the ruins is very detailed and accompanied by a thorough knowledge of architecture. There are nearly 150 excellent illustrations. The historical aspect of this important discovery is not developed to its final conclusions, the author, with great humility, leaving its solution to more competent scholars.

LES SYMBOLES DE L'ANCIEN TESTAMENT, by D. Buzy, of the Fathers of the Sacred Heart of Jesus of Betharram. Paris, Librairie Lecoffre, 1923. pp. 421.

The great textual difficulties of the Bible, especially of the Old Testament, arise to a large extent from the practical impossibility of reaching the particular genius of the original languages in which the Sacred Books have been written. It is true that the scholarly Hebrew dictionaries, concordances, and phraseological works, render this study easier, and that with their help we can approach more and more the true sense of the holy pages on many shadowy points of philosophy.

The book before us is a step forward in biblical criticism in a field almost entirely neglected until the present time; a detailed and careful collection and juxtaposition of **symbols** in some of the books of the Old Testament. Under the term **symbol**, the author understands a sign, act or vision presaging a coming event. It is, therefore, a species of allegory proximately touching the parables, and subjected to a special method of symbolic exegesis.

It is surprising that while the special commentaries on parables multiply from day to day, almost into libraries, not a single monograph has so far been written on the symbols. Vigouroux, de Chayne, Hastings, Haupt in the **Realencyclopaedie**, dismiss this subject with but a few words or treat it from the purely literary point of view.

Father Buzy, a well known biblical scholar, through his splendid articles in the **Revue Biblique**, fills up this gap in exegetical literature in the present monograph which is written with that profound knowledge of the subject, that characterizes the students of the famous Dominican School of Biblical Studies in Jerusalem. After a general discussion on the importance the symbols (oth, mophet) have for the better understanding of Holy Scripture, the author treats, one by one, all the symbols in the Books of Osea, Isaias Jeremiah Ezechiel, Daniel, Joel and Zachary, and explains them critically.

From the careful perusal of the book it is evident that Father Buzy is thoroughly acquainted with the exegetical literature in all the principal languages from the Catholics as well as from the Protestant viewpoint. His exposition is always clear and persuasive; here and there, however, one must suspect a certain natural inclination to conform the facts with an **a priori** theory; if this be so, other exegetes will have the chance to go into a detailed discussion, thus bringing us nearer to the truth. The book is undoubtedly an important acquisition for the study and exegesis of the Old Testament.

MA JOURNEE AVEC MARIE, on Pratique de la vie d'intimité avec la douce Reine des Coeurs, etc., par le P. de Lombaerde, 5 Edition, P. Tequi, Paris, 1922, 16mo, pp. 460.

An excellent work of Marian devotion for members of religious communities, tremendously popular, as the number of editions shows.

L'EVANGILE DE PAIX, par l'Abbé Lecomte, 20 ed, Paris. P. Tequi, 1922, 8mo. pp. 61.

The Christian spirit of peace is here described in the way of a personal meditation. The diction is noble and elevated and the author outlines with profound religious emotion, the peace of the mind and of the heart, social peace and above all, the peace of Christ.

LETTRES D'UN BLEUET, par H. Canoville, Paris, P. Tequi, 1922, 8mo. pp. 449.

Charming "letters from the front" of a young French collegian, one truly religious and tenderly attached to his family. They contain many an exquisite page on the soldier's life along the devastated frontier of France in the Great War.

LE ROLE ECONOMIQUE DE L'ETAT, Semaines Sociales de France, 14th Session. Strasbourg, 1923. edited by M. Eugène Duthoit, Paris, 1922. 8mo. pp. 536.

Every student of social science will welcome this compte-rendu of last summer's "Semaine Sociale" at Strasbourg. The general subject is the economic office of the state, and the volume is ably edited by the distinguished Captain Duthoit, well known to American Catholics from his lengthy sojourn at Washington during the war.

FIGURES FRANCAISES ET PAGES NATIONALES, per Mgr. Tissier, Paris, 1922. P. Tequi, 1922. 8 mo. pp. 359.

LE CHRIST DE LA JEUNESSE par Mgr. Tissier. Eveque de Chalons, New ed. Paris. P. Tequi, 1922. 8mo. pp. 152.

LA PAROLE DE L'EVANGILE AU COLLEGE, pars Mgr. Tissier, 4th ed. Paris. P. Tequi. 8mo. pp. 316.

These three volumns of th eloquent Bishop of Châlons deal with the Christian training of youth in the home and at school, and with French patriotic subjects of general interest to all Catholic readers. Mgr. Tissier is known as one of the most scholarly preachers in France, and has largely devoted his great gifts to the spiritual welfare of the Catholic collegiate youth of France.

LE NOUVEAU DROIT CANONIQUE DES RELIGIEUSES: les Nouvelles Normae, par le Chanoine Thevesnot, Paris, P. Tequi, 1922. 8 mo. pp. 196.

In a modest space Canon Theurnot has collected all the decisions of the new Code of Canon Law concerning religious communities of women, including the most recent rulings of the Congregation of Religious. The appendix on the officials of the Roman Curia has a practical value for religious communities of women as it furnishes them with accurate knowledge concerning the duties and charges of the higher ecclesiastical authorities at Rome.

DIRECTION DE CONSCIENCE, Psychotheraphie des troubles nerveux, par l'Abbé A, d'Aguel et d'Espiney, preface per le Dr. Vittoz.

An experienced priest and a distinguished physician have co-operated in the composition of this very useful book. Its perusal will enlighten both spiritual directors and physicians as to the relief that both can bring to those afflicted with nervous troubles, by a more thorough comprehension of the facts and problems of psychotherapy and a broader and more liberal appreciation of the spiritual influence of the priest as confessor or spiritual director. Very instructive are the pages which exhibit the profound psychological skill of the many famous Catholic confessors and spiritual directors from Saint Thomas Aquinas to Saint Francis de Sales.

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CATHOLIC UNIVERSITY BULLETIN

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JUNE, 1923

NO. 6

ANNUAL COMMENCEMENT

DISCOURSE OF THE RIGHT REVEREND RECTOR

BACCALAUREATE SERMON OF VERY REV. DR. WM. J. KERBY

CLASS TREE SONNET

CLASS TREE ORATION

THE PENFIELD SCHOLARSHIPS

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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ANNUAL COMMENCEMENT

The Thirty-fourth Annual Commencement of the University was held on June 13.

His Grace, the Most Rev. Michael J. Curley, Chancellor of the University, presided and conferred the degrees.

The valedictory oration was delivered by Mr. Claude William Courand of San Antonio, Texas.

A complete list of those who received degrees is published in the *Announcements* of the University under the head of General Information.

DISCOURSE OF THE RIGHT REVEREND RECTOR

The matriculated students of the University were this year 814 in number, 52 in the School of Theology, 318 in the School of Philosophy, 67 in the School of Law, 54 in the School of Letters, 208 in the School of Sciences and 115 in the Catholic Sisters College.

The University grants to-day 228 degrees, in all its schools, the largest in our history. The graduating class of lay students numbers 89, also the largest class to date. Sixteen doctorates are this day granted, in the Schools of Canon Law, Philosophy, Letters and Law. The sixteen dissertations represent about two thousand printed pages, the equivalent of eight large octavo volumes, and are an eloquent index of the quality and amount of the graduate work accomplished here. Three of these printed dissertations are the work of Catholic Sisters, one from Trinity College and the other two from the Catholic Sisters College.

The most notable donation of the year is the sum of eighty thousand dollars, left by the will of the late Frederick Courtland Penfield for the establishment of Scholarships in International Law, Diplomacy and Belle Lettres, to be known as the Frederick Courtland Penfield Scholarships. On this fund three Scholarships have been established, each of the annual value of twelve hundred dollars. They are in the gift of the Rector and Academic Senate.

The Alumnae Association of Mount Saint Joseph's Academy of Philadelphia has donated to the Catholic Sisters College the sum of ten thousand dollars for the purpose of establishing in perpetuity a full Scholarship in favor of the Sisters of St. Joseph. Toward the new wing of the Catholic Sisters College Mrs. James C. Farrell of Albany, N. Y., has generously contributed the sum of fifteen thousand dollars.

Sir James J. Ryan of Philadelphia, has given to the National Shrine of the Immaculate Conception the munificent sum of fifty thousand dollars with permission to use this donation in the construction of the Crypt.

From the estate of Miss Mary Agnes Lincoln, of Cincinnati, the sum of four thousand five hundred dollars was received. Rev. Thomas J. O'Brien, of Brooklyn, N. Y., donated the sum of six thousand dollars for a Theological Scholarship in memory of his mother, Catherine O'Brien. From Cardinal Dougherty was received the sum of twelve hundred dollars in favor of the equipment of the Department of Physics.

The following new academic appointments have been made. In the Faculty of Theology, Rev. Francis Jehlicka, hitherto professor of Moral Theology in the Universities of Budapest and Warsaw, to be Associate Professor of Moral Theology.

In the School of Canon Law, Rev. Dr. Louis Motry of the Catholic University, and Rev. Dr. Schaaf of the Order of Friars Minor, to be Associate Professors of Canon Law.

In the School of Sciences, Dr. Frederick L. Serviss, of the Colorado State School of Mines to be Instructor in Geology and Mineralogy in the Department of Chemistry. Mr. Vincent Dardinski to be Instructor in the Department of Biology, Mr. Gardiner James O'Boyle to be Instructor in the Department of Mathematics and Mechanics.

In the School of Philosophy, Rev. Dr. Donald B. McLean to be Instructor in the Department of Ethics. In the School of Law, Dr. C. F. Bongardt to be Instructor in American Law.

Rev. Francis B. Cassidy, A.M., has been appointed Dean of Discipline of the lay students.

A new and distinct School of Canon Law will be opened this fall, with four professors, three of Canon Law and one of Roman Law. Other courses will soon be added, in International Law and American Ecclesiastico-Civil Law. The purpose of the new School is to train priests to assist their bishops in the administrative work of the diocese, and it is established at the express desire of the Holy See.

Next fall, too, the University will open Basselin College, founded by the will of the late Theodore B. Basselin of New York State, for the purpose of training young men for the priesthood, particularly in the science and art of sacred elocution. The course is gratuitous and covers three years, after which its students may enter any theological seminary.

The writings of our professors this year have been numerous and valuable. In magazines and periodicals their contributions appear constantly, and not an issue of our Catholic papers is printed without notable contributions from their pens. They conduct the *Catholic Historical Review*, the *Catholic Charities Review*, and the *Catholic Educational Review*.

Their share in the daily exposition and defence of Catholic truth is very large, in the way of public discourses, sermons, conferences, retreats, etc.

They have conducted almost exclusively the courses given in the Knights of Columbus Evening School, in this city, and in the National Catholic School for Social Service.

It is only fair to call attention to some important books that have appeared this year from their pens.

Rev. Dr. Guilday has published in two large volumes a *Life of Archbishop Carroll* which may rightly claim to be henceforth the standard history of the beginnings of our holy religion in the United States. Rev. Dr. Weber of the Marist Community has published the second volume of his *History of the Christian Era*, which is now being largely used as a text-book in our Catholic schools.

Rev. Dr. Henry Schumacher has published the first volume of his *Handbook of the New Testament*, a very learned and exhaustive introduction to the study of the Holy Gospel.

Rev. Dr. Kerby has published a volume of essays and discourses on the priesthood, entitled *Prophets of a Better Hope*, widely acclaimed as an excellent statement of the duties and opportunities of the Catholic ministry.

The Crypt of the National Shrine is being built quite rapidly, and it is hoped to open it for religious services in September 1924. It is 200 feet in length, 22 feet in height, and will seat 1800 persons. This Crypt corresponds in shape and size to the great sanctuary of the National Shrine of the Immaculate Conception calculated to provide for one thousand ecclesiastics.

Much progress has been made in the construction of the new Athletic Field. It will be ready for use at the opening of the University in the fall. About twenty thousand dollars have so far been subscribed to the construction fund. For the present a temporary Stadium will be erected, and it is hoped that an additional number of tennis courts can be opened.

The Catholic Sisters College has recently been obliged to refuse many applications for lack of room. A new wing is now under construction, as an addition to Brady Hall, and will be ready for use in September.

In twelve years 3,206 Catholic Sisters have received instruction at the Catholic University, representing 42 States and 49 religious communities of women.

The Catholic University has also given instruction to 1,525 women students of Trinity College in the past twenty years, making in all 4,731

women students of the Catholic University since its foundation. Trinity College numbered, this year, 372, and the Summer School for Teaching Sisters numbered 435. In all the Catholic University had under its tuition this year 1,621 students of whom 807 were women. We may not describe ourselves as a co-educational institution, but we are contributing substantially to the higher education of both sexes.

The Library of the University numbers at present about 230,000 volumes, mostly located in McMahon Hall. Its largest acquisitions this year are ten thousand volumes donated by Archbishop Curley from the archdiocesan library in Baltimore, and three thousand volumes from the library of the late Bishop Maurice Burke of St. Joseph, Missouri. The Olivera de Lima collection of 40,000 works on South America has been commodiously housed in McMahon Hall together with the art collections of the same nature, and is ready for use.

Monsignor Arthur T. Connolly of Boston has made notable additions to his rich collection of Americana and Hibernica, that now numbers over fifteen thousand volumes.

The University Museum has grown measurably during this year, and reports particularly the additions to its collections of ancient ivories, papal coins, mediaeval documents, and African tribal objects.

On account of the Annual Conference of the Catholic Hierarchy of the United States which takes place this year in the last week in September, the Schools of Theology and Canon Law will not open until October first. The University opens regularly on Tuesday, September 25.

THE GOSPEL OF TRUSTWORTHINESS

Baccalaureate Sermon delivered on June 10, 1923

By Very Rev. Dr. William J. Kerby

"Dearly Beloved, believe not in every spirit but try the spirits if they be of God."—I. John, 4-1.

Saint John intends in these words to advise those to whom he is writing not to be deceived by false spirits, and to trust only the spirits that are undeniably of God. This advice was timely because so-called false spirits gained the confidence of many who believed them to be indications of divine action in the soul. The Apostle suggested discrimination in giving confidence because many were unworthy of it.

I widen a trifle the meaning of the Apostle when I use his words as an introduction to this discourse. We live by deserving and by giving confidence. By the necessities of life we trust and we are trusted at every moment. Sometimes the persons and the things that we trust in

even the supreme direction of life are of God and they lead us safely toward Him. Often, however, the persons and the things that we trust are like false spirits that hide their danger behind soft allurements and gain us by whispered flatteries and deceitful promise. Old as well as young, learned as well as ignorant, superiors as well as subjects are confronted always by the imperative necessity of placing trust somewhere in the ordinary direction of life. It is necessary that each of us, whatever his wisdom or power, try the spirits that we would follow to determine if they be of God. If we place our trust indiscriminately we can but invite disaster. If others cannot trust our own integrity and wisdom we are unfit to take our places in the orderly organization of life.

Trustworthiness, the deserving of trust because of intelligence and integrity of character; and wisdom in trusting others are central and determining throughout life. It must be possible, therefore, to describe the highest aims of education in these terms. It seems fitting on this occasion to attempt to interpret these truths. We have come together to beg the blessing of God in the lives of those for whom our work is finished and to ask continuance of the divine blessing upon the students for whom our work is not yet at an end.

If I wish to learn the impression that an educated man has made on his community, I simply ask "Who trusts him?" If I find that he is trusted not only by his relatives but also by all representative men who deal with him in business or social relations, I gladly conclude that he is a noble man. One may be deceived occasionally; but on the whole such a testimony concerning the integrity, honor and intelligence of a man is worthy of unqualified trust.

If on the other hand I hear it said that one cannot trust the statements of this man because he is a liar; that one cannot trust his promises because he has no high sense of honor; that one cannot depend on his professed intentions because he is indirect and cunning, I shall be unable to deal with him, to trust him, to respect him. If one must be on one's guard all of the time in dealing with another, harassed by doubt, threatened by cunning, confused by deceit, one is disconcerted. Suspicion and caution develop and one recoils from having to do with one known to be of this type.

These defects of character may be fine or coarse in their appearance and action. They may be subtle as well as obvious. Once they are observed their effect in dissolving ordinary social relations is immediate. We cannot deal with men unless we trust them. We cannot be dealt with unless we invite and hold confidence. The issues are fundamental.

If I wish to study the educated man himself directly instead of studying his reputation, I simply ask "Whom does he trust?" "What does he trust?" If I find that he lacks intelligence and foresight in the placing of his trust, if I find him self-sufficient and defiant of the proven teachings of human experience, I am forced to think that he is a foolish man, unreliable and, therefore, to be avoided, or to be dealt with, with greatest care.

May I not then describe the highest outcome of education in these terms? The man who is rightly educated is trustworthy to the highest degree. He invites confidence from all sides. He never betrays it or shows himself unworthy of it. On the other hand he directs the giving of his confidence with consummate wisdom. He trusts persons and things that are of God. He withholds all allegiance to false spirits and refuses to be misled by them. He believes not in every spirit but proves the spirits to determine whether or not they be of God.

I am led to choose this theme for the present occasion largely because observers find evidence of a revolution in the ways in which our youth deserve and place their trust. If the settled trusts of humanity seem to be losing their authority with the young, and these show an inclination to shift the lanes along which their confidence shall flow, we educators will face a situation of grave concern. If our youth boasts of capacity for experience rather than capacity for obedience, we cannot dismiss the problem by any edict or by a gesture. If our youth gain the impression that traditional experience is worthless to them because of the rapidity of social change, they will surrender a principle that in earlier days was accepted as a final pronouncement on human wisdom. We do observe many facts in the ways of our youth which indicate a changing outlook on life. Where we express concern the young rejoice in their larger freedom. Even where patience has made us tolerant and wisdom has made us reserved in estimating the changed ways, there remains still occasion for anxious thought.

All normal social life whatsoever involves the giving and the receiving of trust, trustworthiness. It is an essential qualification of social life. It affects every form of social institution that directs the ways of man.

The currency system requires that we trust the pieces of money that pass through our hands. Counterfeits destroy confidence in all money. Every voyage that we make whether by land or sea depends on our trust in the fidelity and intelligence of those who manage trains and boats. All securities in the business world derive their value from our willingness to trust in the genuineness of signatures and the correctness

of records. All business transactions whatsoever involve mutual confidence between the parties to them. All spoken and written communications rest on our belief in their trustworthiness. Liars, counterfeiters, tricksters, cunning men, forgers and the like strike deadly blows at the foundations of social life because we live by trusting and not by demonstration. Such men tear down "the invisible altar of trust" and leave us helpless.

The happiness of marriage depends on mutual confidence between husband and wife. The integrity of family life depends on sweet and inspiring confidence between parents and children. All friendships are measured by the complete reliance which love produces and fosters. Every entry into a building is an act of confidence in the builder. If we fear the quality of his work we shall not enter.

This law of trust finds impressive illustration on every page of human history. The institutions that regulate the life of the entire world depend on the giving and the receiving of confidence throughout the entire reach of their operation. Democracy could never have appeared in the world if subjects had not withdrawn their confidence from traditional rulers. The whole story of democracy may be written in the terms of mistrust of sovereign power, unwillingness to trust unreservedly those who exercise it. The undermining of popular trust in our own law-makers explains most of the recent history of our political institutions.

When radical movements undertake campaigns against the established order of life, their first efforts are directed consciously toward the destruction of confidence in leaders and institutions. Radicalism cannot make one inch of progress except as it destroys the habit of confidence that makes all government stable. The radical is the prophet of despair, because he has lost the confidence that should hold him in harmony with the established order. Could not the World War have been prevented if diplomats and rulers had been trustworthy on the one hand, and had they been loyal to the canons of mutual trust on the other. That awful tragedy became inevitable when suspicion replaced confidence, when the facts of international relations drew the nations of the world together while their mental attitudes drove them apart under the double scourge of selfishness and suspicion.

The history of the Church offers equal illustration. Aside from the divine authority of the priesthood, the confidence of the faithful in that priesthood is the outstanding miracle of history. Shatter that confidence and you strike a deadly blow against the power of the Church. So long as that confidence is deserved on the part of the priesthood and is generously given on the part of the faithful, the powers of error and of Hell will rage in vain against the Church.

Perhaps my general thought may be set before you more clearly if I suggest a simple contrast. It is found in the penitentiary. Bolts and bars, watchful guards and unfailing foresight are required in dealing with prisoners because society has withdrawn confidence from them. But so insistent is this law of trust throughout all life that the walls of the penitentiary cannot interfere with its operation. We now attempt in penal institutions to quicken the impulse toward better life by trusting the prisoners. And the name "trusty" is applied to a prisoner to whom society begins again to offer its confidence. Humanity's pathetic insistence upon the giving and the deserving of confidence is one of the most striking qualities of all social life. We must give confidence in a thousand ways daily. If we are held to be untrustworthy and all confidence is withheld from us, we are made social outcasts and life becomes impossible.

Demagogues, confidence men, others who cheat and deceive, tricksters and promoters of fraudulent investments find their success in the fact that humanity cannot live by analyzing, testing and hesitating. It must live by inviting and placing confidence. Trustworthiness and discrimination in giving confidence are social imperatives in all life. If education fails to make a man trustworthy, it fails altogether. If education fails to teach a man how to place his trust and how to withhold it, it fails altogether. These truths lead us to our problem.

I take up certain impressions concerning you of the younger generation which are widely shared. It is not necessary to pass a judgment on the degree of truth or of falsehood that may be found in them. Certainly no one life and no few lives furnish adequate basis for them. But if we look out upon youth as a whole and aim to describe the general tendencies which appear in their attitudes and behavior, we can understand why these opinions are formulated as we meet them. I allude to them primarily to gain a background for my appeal.

It is said that you are disposed to take short outlooks on life, to trust your own feelings without much reserve, to place confidence in your own luck, in your own integrity. It is thought that you do not recoil at times from forms of sharpness that easily degenerate into cunning and that you forget in your demand for personal liberty those dangers which are associated with it. Your typical youthful egotism takes on an undeniable charm which very often gains defenders of your failings from among your elders. Your winning ways, the freshness of your minds and your instinctive lovable gaiety only too often still the words of criticism that you might need and soften the sternness that might be to your advantage.

Your views of life are extremely simple because you have not yet had experience with its confusing responsibilities. You have a certain love of risk and an indifference to the consequences of behavior which slow down your steps in the search for wisdom. You may be beset with fallacies which hinder you from clear insight into the solemn truths which make the laws of life and declare the Will of God. You do not realize how complex social life has become nor do you understand the indestructible consequences of behavior that give to every action its own particular immortality in your career. You do not understand how imperative reflection and guidance are lest the infinite complexities that lie behind the hills of your tomorrow, enmesh you and bring you to grief.

Whatever be the faults of each of you or of any one of you, your own public opinion tends to corroborate them rather than to corroborate the ideals and the discipline and the wisdom that we offer you. You live chiefly among yourselves. Your social experience is not representative since it is homogeneous. Your elders in age, authority, wisdom, are looked upon largely as aliens to your class. Hence it is easy to develop false attitudes toward life, toward its responsibilities, toward habits of industry, ways of renunciation and values that have been the trusted heralds of wisdom.

Whether or not these estimates do you injustice as statements of fact need not for the moment be determined. Whether or not your own approving estimate of the facts be true and our disparaging estimates of them be false, need not be entered upon now. The appeal that I am to make is valid in any case. That a revolution is going on in the ways of youth is beyond question. That that revolution affects profoundly the habitual trusts of humanity is equally beyond question. Whatever the outcome, whatever the details of process as it is worked out, I ask you to hold always with settled determination to the laws of trust whose action endures throughout all life.

Set it down as a law of your life that you will be trustworthy always; loyal to every trust placed in you, loyal in the spoken word, in the promise, in every transaction of life. I am convinced that if you hold to this high ambition you will instinctively avoid the typical dangers of youth arising from immaturity and outlook. If you will but understand that every dishonorable act, all meanness, indirection and deceit, will make it impossible for others to trust you, you will be spared the tragedy of striking at the foundations of life. If by your integrity of character and nobility of purpose you gain and respect the confidence of others, you will find yourself combining the wisdom of age with every attractive grace of youth. If you are untrustworthy either openly or in secret

you are ignoble and you will defeat every benevolence that has eased your pathway through life.

Wherein are you to place your trust? I do not believe that you can safely trust your own feelings in deciding questions of morality or your transitory whims in choosing among purposes. I cannot believe that your experience is an adequate guide in making decisions. The feeling of self-sufficiency which one meets from time to time is hardly to be trusted as you face the complexities of life. Where then is your trust to repose if you are to find wisdom?

I ask you first of all to place your unqualified confidence in integrity of character, in virtue. I ask you to trust virtue in every walk of life, in every decision and purpose. I ask you to do that because you trust your God.

Know then and understand that every kind of sin is a mistake no less than spiritual tragedy. I care not how confusing any situation may be, how rebellious your desires are, how insistent their demand for satisfaction. I care not for the fallacies that lead you so often into self-deception. I know well how fair the promises of advantage that sin so often makes. I speak with all the authorities of the centuries and in the light of their wisdom when I tell you that he who places his confidence in any sin defeats all of the wisdom of man no less than the wisdom of God.

I know well how alluring evil may be. I know how subtle and deceitful it is. But I make no exception and I offer no apology for the cost of your obedience to this law. Even when you feel that your strength may not endure; even when you cannot understand and confusion envelopes you, I ask you with all the power that I can command to shut your eyes, to place your feet firmly upon the earth, to feel that the everlasting God is very near to you in the darkness and to re-state in tones that echo beyond all the hills of the world your enduring confidence in the wisdom of virtue in every relation of life.

I turn from the choice between good and evil where the law is final to that field in which decisions lie as you shape your life. Here I ask you to place your confidence in the approved experience of the race. I ask you never to set your personal experiences or preferences over against the experience of the race as it is interpreted to you.

That experience is compounded out of the successes and failures of those who have gone before you. It is preserved in the axioms of common sense, in the advice of your elders, in the moral indignations attached to certain lines of behavior, in the nobler literature whose compelling lessons await your search. The experience of the race will tell you, for

instance, that ingratitude is deplorable, that hasty marriage is a dangerous step, that laziness is followed by hard penalties, that pleasures sought in excess disorganize life, that superstitious belief in luck undermines character. The experience of the race tells you that the young are the victims of the fallacy of self-exception, that their judgment frequently needs revision, that evil associates corrupt good morals, that vulgarity destroys fine feelings, that selfishness is poison to the soul, that he who loves danger will perish in it. The experience of the race tells you that each succeeding offense against the standards of honor becomes much easier than its predecessor and that downward progress into the morass of degradation is dreadfully easy.

The experience of the race tells you that it is wise for you to seek and to respect the advice of your parents; that your teachers are on the whole qualified to give you direction that you may follow with profit. That experience tells you that there are many false attitudes toward life and its responsibilities among the young, and that only reflection, proved wisdom and the grace of God can give effective assurances of safety against them.

Keep always the bouyancy of youth. We love it in you. We love it the more as increasing years slow down our steps, and we find much of the light of life in your fair faces as you look toward the rising sun. Keep your enthusiasms. They adorn you. Believe in yourselves firmly when you are wisely guided but mistrust yourselves when you feel self-sufficient. Seek advice that you may be led into the ways of reflection and that you may have a heart that will always be willing to learn. I ask no surrender of any charm of youth, no sacrifice of a single legitimate pleasure, no premature heaviness of soul that would fill your lives with gloom. You lose nothing precious from youth when you accept the wisdom of the race in the building of character and the shaping of your personal philosophy of life.

I ask you to trust the Catholic Church whose children you are. Trust its authority without hesitation. Trust its practical wisdom without all doubt. She carries the wisdom of God no less than the wisdom of man in her keeping. Her calm gaze covers the centuries. Her love of you is deep. Her insight into the needs of the soul lacks neither authority nor sanction. She is the interpreter of eternity to you. None of the subtleties of evil are hidden from her. None of the characteristic mistakes of youth are unknown to her. As her children you can scarcely defy her wisdom or reject her judgments or desert her ways without the promise of confusion, even when the proportions of sin may not be reached. In a world that invites to pleasure shall you not have need

of her whispered lessons in renunciation? In a life so rich and varied as this have you not need of her as a beloved reminder of that eternity that is your law? And if you repudiate your Church's authority wherein is the charm of the substitute that you would choose? If you dislike the discipline of your Church to what source shall you turn to find the wisdom to replace it? If the practical direction that the Church offers is no longer agreeable, by what manner of reasoning will you clothe your substitutes with an authority refused to her?

Saint Paul tells you that we live by faith and not by sight in the spiritual life. We live by trusting rather than by understanding in most of life. How shall you live wisely unless you trust wisely? How shall you trust wisely if you refuse complete confidence to virtue, to the experience of the race, to your Church? "Dearly Beloved, believe not in every spirit but try the spirits if they be of God."

I hope that you, the graduates of this year, will not have thought that I lost sight of you as I said these things. I do count it a privilege to speak for the University in congratulating you on the happy completion of your studies here. I hope that you will take with you only the most pleasant memories of the University. I hope that God may call you to serve Him nobly in the larger world into which you are about to enter. I pray that God may bless you always and that it may be your holy privilege to show forth in character and intelligence the power of Divine grace in your hearts.

I pray God that you may be found trustworthy always. I pray that you may be divinely guided in the placing of your trust always. I pray that your feet may not depart from the ways of wisdom and that your steps may lead to the happiness and peace that await the faithful children of God.

SONNET READ AT THE CLASS TREE EXERCISES

TO THE CLASS OF 1923

("Altiora Petimus"—Class Motto)

You seek the higher things, and you do well;
For he that has the leader's part to play
Must hold his eyes aloft, nor let them dwell
Upon the base things strewn beside the way,
The mean, ignoble prizes of a day
That gleam and glitter with unholy flame,
Dazzling men's souls and cozening them astray

To perish mid the marsh of sin and shame.
No! Having set your gaze upon the Height,
 Not for a moment may you glance apart;
 But, fixed in purpose, to allurements blind,
Press in the van, your faces toward the Light,
 Seeking the higher things. Be of good heart:
 For he that seeks, ah, he will surely find!

CLASS TREE ORATION, JUNE 12, 1923

By Rev. Dr. Edwin Ryan

There is about a ceremony such as this a solemnity that tempers the gladness. The joy in your hearts is mingled with a feeling of uncertainty. Now that you have attained your goal you find that it is not a goal but a starting point, a literal commencement; for only now, after your years of preparation, you are really beginning Life. And the realization of so serious a fact leads you to recall opportunities let slip, defects but partly remedied, weaknesses still impairing character. You perceive that despite the labours of college days you still have much to learn. Yet for all that the summons has come to you and you must go forth as you are and take your chances in the great world outside.

If this difference were concerned solely with personal success it would evoke neither sympathy nor admiration. But it is above mere selfish considerations. You know well that the superior advantages bestowed upon you here were not intended to separate you into a favoured intellectual class intent on your own interests and with little if any care for the well-being of the mass of mankind. Rather the very fact that you have enjoyed opportunities denied to others creates obligations toward those others. Whether you desire it or not, your superior training places you in the position of leaders; you are of those to whom the world looks for light and example; and if you fail the sorrow will fall not on yourselves alone but on myriads of your fellow men as well who, because you were unwilling to bear the torch at the head of the column, were left to grope helplessly and die in the dark.

A fearful responsibility, this of leadership. And probably the chief difficulty of the role lies in the fact that while the leader must be willing to merge his fortune in that of his followers, he must still remain the leader, in advance of the rest. He may not abdicate his leadership and lapse into the ranks. Yet, from weariness or disillusion or faintheartedness or some such cause, the temptation comes soon or late to everyone to resign his commission and surrender the thankless task of endeavoring to urge men on. It is so much easier to accept the low standards to be

found all about us, to adopt the way of the world with its selfishness and its disregard of lofty ideals, to become one of the crowd, grasping what we can of the good things of life and not troubling ourselves whether we are to leave the world any better than we found it. Yet, that temptation will come to you as it has come to others; and you will succumb as others have succumbed unless you keep before your eyes the motto to which you have pledged yourselves: *ALTIORA PETIMUS: We seek the higher things.* Do you really mean that? Are you honestly, genuinely prepared to consecrate your whole lives as a sacrifice to that principle? There is not one among you who would not resent indignantly the faintest suggestion that he will ever come to regard these words merely *as words*, like some high-sounding device of heraldry that may once have served as a stimulus to noble endeavor but now ministers only to pride. Chosen with deliberation and care they are as a seed implanted in your souls; and those who this day hear you pronounce them are going to wait and see to what extent they blossom and bear fruit.

And what are the higher things? They are the things the pagan world is blind to. Men who lack your spiritual training are prone to see in this life nothing more than an opportunity for acquiring wealth, power, fame and the like. For the greater part they do not trouble to consult the good of any but themselves; and when they do attempt to render a service to mankind their efforts are perforce confined within the narrow limits of mundane happiness. Thoughtless of the true interests of humanity they are incapable of rising to the heights of Charity but rest content with Philanthropy. Herein lies your task. True to your motto of seeking the higher things, you must first of all show the working of that principle in your lives. If wealth or station or any other of those rewards the world so dotes on should come to you, remember that these things are not ends but means, to be employed for the enobling and beautifying of your lives and not for the gratification of mere earthly desires. Your prime duty is to use them so that they will make you finer types of men. And then, looking out upon the world, you will see a huge mass of suffering that cries out for relief, and your trained Catholic instinct will reveal to you that to undertake the alleviation of that suffering by redressing only material wrong and aiming no higher than the things of this life is futile, since all the material evil of the world has its root in evil of the soul. And in consequence, whatever you do to lighten the burden will be done, not as a sympathetic tender-hearted pagan would do it but in the virile Christian spirit of one consecrated to the vocation of soaring above what is transitory and accidental and seeking the higher things.

Ah! How shallow a mockery will today's ceremony prove if on departing from the University you proceed to forget your motto and, while the tree planted here grows and flourishes and becomes a thing of beauty and of blessing you yourselves narrow and dwindle into selfishness! If while you go about proclaiming with your lips "We seek the higher things," you are casting furtive eyes on what is low and base! Better have no motto than have one and not live up to it. But such cannot be. Your steady, earnest work during your years here forbids the indulgence of such idle fears. Those who know you—the teachers who have taught you, the companions who have lived with you—are confident that you mean what you say and that the life whereon you are entering will prove but a commentary on that text. And perhaps—who knows?—perhaps in years to come your own sons, bearing your names and your likeness, youth bright in hope and in the full bloom of energy as you are now, will stand here and participate in a ceremony like that which their fathers are performing today. May God grant that as they plant their own Class Trees they will be able to recall with pride that they are sprung of men who at a time when the world held out mighty temptations resolutely toiled onward and upward unto the higher things.

THE PENFIELD SCHOLARSHIPS

By the will of Frederick Courtland Penfield of Philadelpha, who died June 19, 1922, the University received the sum of \$80,000, the income of which is to be used in maintaining "Scholarships for studies in diplomacy, international affairs and belles-lettres, to be known as Penfield Scholarships." The value of each Scholarship is \$1,200.

In carrying out the terms of this bequest, the University has established three scholarships which are available for the purposes above designated. They will be awarded under the following conditions:

1. Eligible applicants must have received a baccalaureate degree and have completed at least one year of graduate work.

2. They must either hold a baccalaureate degree from this University or have taken the required year of graduate work in this University.

3. Each appointment shall be made for one year and shall be renewable, the maximum length of tenure for any Scholar being three years.

4. Penfield Scholars will be required to submit, semi-annually, to the University, duly authenticated reports giving evidence of their progress in the work approved for them by the University.

Applications for these Scholarships should be submitted to the Rector before June 15.

Detailed information as to the requirements and the form of application can be obtained from the Director of Studies.

Ann Arbor,

Mich.

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THE

CATHOLIC UNIVERSITY BULLETIN

Vol. XXIX

OCTOBER, 1923

No. 7

ANNUAL REPORT OF THE RECTOR OF THE CATHOLIC
UNIVERSITY

REPORT OF THE DEAN OF THE SCHOOL OF SACRED
SCIENCES

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

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THIRTY-FOURTH ANNUAL REPORT OF
THE RECTOR OF
THE CATHOLIC UNIVERSITY OF AMERICA

To the Honorable Board of Trustees of the Catholic University of America:

I have the honor to submit herewith the Thirty-Fourth Annual Report of the Rector of the University for the twelve months ended June 30, 1923. With it are united the reports of the Treasurer, the Librarian, the Director of Studies, and the Deans of the Schools of Theology, Philosophy, Law, Letters, and Sciences.

Finances

The financial condition of the University continues to be entirely satisfactory. Its estate is now valued at \$5,597,458.76, of which \$2,965,881.77 represent its invested funds. The annual collection for the past year reached the sum of \$179,581.01, about the equivalent of the high mark reached last year, and in spite of the general collection for the Russian sufferers called at the same time.

By the will of Frederic Courtland Penfield, of New York and Philadelphia, the University received the sum of \$80,000.00 for the purpose of establishing scholarships for studies in diplomacy, international affairs and belles-lettres. The Estate of Agnes Mary Lincoln, of Cincinnati, Ohio, gave \$4,500.00 for general purposes. His Eminence Cardinal Dougherty, of Philadelphia, most generously donated \$1,200.00 for Equipment in the Department of Physics. Donations to the National Shrine of the Immaculate Conception during the past year have been too numerous to detail in this report. I should mention in particular a donation of \$50,000.00 from one of our colleagues, Sir James J. Ryan, of Philadelphia, Pa.

Trustees

During the year the Board of Trustees accepted with great regret the resignations of Archbishop Canevin, of Pittsburgh; Bishop O'Connell, of Richmond, and Bishop Nilan, of Hartford. To each of them the Board of Trustees expressed its profound gratitude for long and faithful service. To Archbishop Canevin, in particular, the Board made known its deep indebtedness for the efficient service he had rendered the University during the many years he had acted as its Secretary.

Bishop Turner, of Buffalo; Bishop Schrembs, of Cleveland, and Judge N. Charles Burke, of Baltimore, were added to the Board during the year.

Teaching Staff

Our professorial body included this year 94 members. Of this number, 27 were full professors, 21 associate professors, 43 instructors and 3 assistants. Their devotion to the duties of their responsible offices deserves cordial praise. They have continued to obtain excellent results, and we continue to receive from all quarters the highest praise of the training of the young men, ecclesiastical and lay, who have gone forth from the halls of this University.

Registration of Students

The male students this year numbered 699. Of these, 52 registered in the School of Theology, 67 in the School of Law, 54 in the School of Letters, 318 in the School of Philosophy, and 208 in the School of Sciences. The students of Trinity College numbered 365, and the Summer Schools 649. Other students, resident in religious colleges, numbered 205. In all, 2,028 students, male and female, were recipients of University instruction.

Knights of Columbus Scholars

The Knights of Columbus Scholars reached this year the number of twenty-eight. Fourteen advanced degrees were granted on the Foundation, one graduating Master of Laws, eight Master of Arts, three Master of Sciences, one Mechanical Engineer and one Doctor of Philosophy. Twenty will return, and in the competition twenty-three won scholarships, making a prospective body of forty-three students for the coming year. Since the establishment of the Knights of Columbus Graduate Scholarships in 1914, one hundred and sixty-seven students have been accepted. Among these were fourteen from Canada, one from Mexico and one from the Philippines.

Order of Minor Conventuals

A new House of Studies for the Order of Minor Conventuals is now nearing completion at the gate of the University, at the intersection of Monroe Street and Michigan Avenue. The building, three stories in height, is Collegiate Gothic in design, and is constructed of brick and stone. The University extends a cordial welcome to the Community, and trusts that they may look forward to many fruitful years of study and labor among us. This is the fifteenth religious community to erect its

THE CATHOLIC UNIVERSITY BULLETIN

own building within the shadow of the University, and brings to thirty-four the number of buildings devoted to the cause of Catholic higher education.

Society of the Atonement

The Fathers of the Atonement, belonging to the Third Order Regular of St. Francis, of Graymoor, New York, will open a new seminary in the old Robinson mansion, located on a tract of thirty-three acres, adjoining the Soldiers' Home Grounds, at the northwest corner of the University property. It is bounded on the north by Fort Drive, on one side of which is the Marist College, and the eastern boundary is Harewood Road, across which lies the Capuchin College. The coming of the Friars to Washington will mark a great step forward in the work of their Society. It is the second community to join the University group this year, and the Rector and Professors extend to them a most cordial welcome.

School of Canon Law

At the urgent request of the Holy See, through His Eminence, Cardinal Bisleti, Prefect of the Congregation of Seminaries and Universities, a School of Canon Law will be opened in October. The course will cover three years, and for the present three professors will conduct the courses of Canon Law. Monsignor Bernardini will be the Dean of the new School. Rev. Dr. Valentine Schaaf, O.F.M., of the Franciscan House of Studies, Oldenburg, Ind., and Rev. Dr. Louis Hubert Motry, J.C.D., S.T.D., will be associate professors. In the fall of 1924, a course in Roman Law will be added to the curriculum. Its place will be taken this year by a course in International Law.

Saint John's Hall

Since my last report the University has acquired from the National Catholic War Council the building erected as a Rehabilitation School and used for the training of wounded soldiers. The building is completely furnished and affords accommodations for forty additional students. Its roomy basement houses the Department of Electrical Engineering.

Basselin College

Basselin College, founded by the late Mr. Theodore B. Basselin, of Croghan, N. Y., will be opened October 1. Students will be accepted who intend to study for the priesthood, and who have completed at least two collegiate years and will remain on the foundation three years, the two latter years being devoted to the regular training of an Ecclesiastical

House of Philosophy. The College will provide not only an excellent preparation for the studies of the Theological Seminary, but will also furnish a special training in sacred elocution. Each student will receive room, board and tuition gratis during the three-year course.

National Shrine of the Immaculate Conception

The work on the Crypt of the National Shrine is progressing rapidly, and it is confidently hoped that it will be under roof by next spring, and that services can be held in it next September. It is about two hundred feet long, and occupies all the space beneath the sanctuary of the church. The interior height of the Crypt is about twenty-two feet. It will hold eighteen hundred people, and will furnish a much-needed place of religious services, which are now conducted in the Gymnasium. The plans of the National Shrine of the Immaculate Conception are well advanced and are paid for, as far as construction justifies. If all the means were at hand, the edifice could go up at once, and the completion of this glorious monument could be witnessed by the generation which attended the laying of the cornerstone by our beloved Cardinal Gibbons.

New Stadium and Athletic Field

A campaign was launched by the Alumni Committee on Athletics to raise \$25,000.00 for the grading, draining and construction of a new Athletic Field and Stadium, under the chairmanship of Mr. Arthur D. Maguire, of Detroit. A personal appeal was made to each member of the lay and ecclesiastical alumni associations, also to friends, professors, lay students and others. About two-thirds of the required amount was raised at the time of this report. Ground was broken on May 21, and it is expected that the field will be ready for football in October. The campaign for funds is being carried on under the immediate direction of Mr. J. Harvey Cain, Secretary to the Administration, and the engineering and construction work is being directed by Mr. Louis H. Crook, Professor of Mechanics. The plans provide for a field for football and baseball, a 220-yard straightaway, tennis courts, and handball courts. Upon its completion, the athletic equipment of the University will be in the very first rank.

Necrology

The University has met with another severe loss in the death of Rev. Dr. James J. Fox, Associate Professor of Ethics, who passed away early Monday morning, February 26. Dr. Fox was distinguished as a writer on ethical subjects, and had taught in the University since 1909. His

range of reading in his own subject was most extensive, and professors and students alike were deeply attracted to him. Solemn Pontifical Mass was celebrated by the Right Reverend Rector, on February 27, at 10:30 a. m.; the sermon was preached by his life-long friend, Very Rev. Charles F. Aiken, D.D., and his remains were taken to Cambridge, Mass., for interment. Requiescat in pace!

Distinguished Visitors

His Eminence Michael Cardinal Faulhaber visited the University April 26-28. He was entertained at dinner by the Right Reverend Rector. The German Ambassador was present, the Deans and Heads of Religious Houses, and prominent pastors of the city. His Eminence made an address of gratitude to the American Catholics, on behalf of the German Catholics, for their splendid charity during the war.

On Thursday, March 22, the University extended a cordial reception to the new Apostolic Delegate, Archbishop Pietro Fumasoni-Biondi. Archbishop Curley presided. The reception took place in the Gymnasium, and was attended by all the professors, heads of religious communities, ecclesiastical and lay students, and many prominent guests.

Doctor Hyvernât and the Morgan Coptic Manuscripts

Very Rev. Dr. Hyvernât has successfully completed the immense task of preparing the photographic edition (in twelve sets) of the Coptic Manuscripts in the Library of Mr. J. Pierpont Morgan. The collection includes fifty-three manuscripts, fifty-two of which were discovered in the spring of 1910 in the site of the monastery of the Archangel Michael in the Egyptian province of Fayum, near Hamouli. They were discovered by Arabs, who were digging in the ruins and who immediately proposed to convert them into cash by selling them to various antiquarians in Cairo. One of them, however, realizing the importance of the documents if kept together, bought out his colleagues and set out for Paris to seek a buyer.

Doctor Hyvernât happened to be at that time in Paris. Upon viewing the manuscripts (mostly Coptic versions of the Old and New Testaments) he was convinced of their worth and enlisted the help of Mr. Morgan. They are the most remarkable group of Copto-Sahidic manuscripts ever found together, dating back before the ninth century. There are seven thousand two hundred and forty-eighth full-sized photographs and form fifty-seven volumes. All captions and titles were written by Doctor Hyvernât. It is the greatest work of scholarship performed by a professor of the University. It is proposed by Mr. Julius Morgan to give

a set of these manuscripts to each of the twelve principal libraries of the world, beginning with the Vatican. The Catholic University of America will receive a set of these great treasures.

Writing and Other Works of Professors

In the reports of the various University Schools mention is made of the principal publications of the professors during this scholastic year. Their services in conducting *The Catholic Historical Review*, *The Catholic Educational Review*, and *The Catholic Charities Review* deserve great praise and encouragement. In addition, the ecclesiastical professors have rendered valuable service to religion by their many sermons, retreats, and occasional discourses of a mixed character. Our professors have borne the brunt of the educational program of the Knights of Columbus Evening School in Washington and of the National Catholic School for Social Service, for the training of Catholic young women of collegiate standing.

Immediate Needs

The large increase in the registration of the School of Sacred Sciences, and the establishment of the new School of Canon Law, makes pressing the need of an addition to Divinity Hall. This hall is now congested because of the presence of twenty-five ecclesiastical professors, each of whom has two rooms, diminishing greatly its capacity for students. We ought to provide at once an extension of Divinity Hall, containing forty suites consisting each of a large study, a bedroom and bath for each professor, reception rooms, recreation and reading rooms; the ground floor to contain offices.

Respectfully submitted,

✠ THOMAS J. SHAHAN,
Rector.

REPORT OF THE SCHOOL OF THE SACRED SCIENCES

Right Reverend Rector:

During the academic year, 1922-1923, fifty-seven students of theology—most of them priests—have profited by the courses of study given in the School of the Sacred Sciences.

Rev. Dr. Francis Jehlicka has been appointed associate professor in the Department of Moral Theology. He was formerly a professor in the Universities of Budapest and Warsaw. He is noted both as a teacher

and as a writer, being the author of several important theological and ethical works, including one on "Marxism." Dr. Jehlicka is also a distinguished linguist, speaking Hungarian, German, Polish, Slovakian and French, as well as English.

In the Department of Sacred Scripture, courses were given both in the Old and in the New Testament. In the old Testament, the courses conducted conjointly by Drs. Cöln and Butin included, besides an introduction on Biblical Sources, lectures on the literature of the Restoration Period (I and II Esdras, Aggeus, Zacharias), on Judith, Ecclesiasticus, Tobias and Wisdom, and on the so-called Deutero—Isaias. In connection with these studies, the Aramaic Targums and the Talmud were the object of consideration. In the Seminar, problems were discussed relating to the history and chronology of the Restoration Period.

In the New Testament, Dr. Schumacher lectured on the Introduction to the study of the Acts of the Apostles and of the Pauline Epistles, and gave an exegesis of the Epistle to the Romans. In the Seminar, he directed the investigation of the use of the term, "Hilasterion," in profane Greek literature, and of the text, Matt. XXVIII, 19, in the works of Eusebius.

In the Department of Dogmatic Theology, Dr. Kennedy, O.P., at the very beginning of the year, found himself incapacitated by a nervous illness for taking up his proposed course on the Holy Trinity. In his stead, Rev. Dr. Edward G. Fitzgerald, O.P., devoted the greater part of the year to the study of Penance and Matrimony, including both dogmatic and sacramental aspects of these important subjects.

Dr. McKenna, in his course on Mariology, lectured on the Virgin Birth of Jesus, and on the dogmas of the Immaculate Conception, the Purification and the Assumption of the blessed Mother of God.

In the field of Catechetics, Dr. MacEachen covered an historical outline of catechetical instruction, discussed the aims and purposes of religious teaching, and in reference to the latter, dwelt on Child Psychology in the light of scholastic principles. This was supplemented by a study of the methods of teaching religion.

In the Department of Apologetics, two distinct courses were planned for the year. But the transfer of Dr. Cooper from the School of Sacred Sciences to that of Philosophy, early in the year, left the work in this department solely to the care of the senior professor. Dr. Aiken's course embraced a preliminary study of the New Testament sources having apologetic significance, the demonstration of the divinity of the Christian Religion from the unique personality, teaching and miracles of Christ,

and a critical study of the chief Oriental religions in the light of Christian faith. In the Seminar, the main object of study was the comparison of the wonderful cures at Lourdes with the striking cures effected through hypnotic therapeutics and through the different forms of modern sectarian faith-healing.

In the Department of Moral Theology, Dr. Ryan lectured on Justice and Right, Contracts, and on the moral aspects of the distribution of income. The Seminar meetings dealt for the most part with the discussion of current articles and new books on moral and social questions.

In the Department of Canon Law, Dr. Bernardini, after treating the sources of Canon Law and the antecedents of the New Code, took up the first book of the Code and explained the canons on Ecclesiastical Law, the value of Customs, on Rescripts, Privileges and Dispensations. In the Seminar, new canonical publications and the solution of practical cases were carefully considered.

In the Department of Church History, Course B, offered by Dr. Browne, was omitted, as early in the year he was transferred to the Department of Philosophy.

Dr. Healy's courses bore on the History of Early Christian Literature and on the beginnings and early development of Monasticism. In his Seminar, he acquainted his students with Historical Methodology.

Dr. Guilday led his students through the period of American Church History beginning with the death of Archbishop Carroll and ending with the close of the First Plenary Council of Baltimore (1815-1851). In his Seminar, he set forth the printed sources for the study of American Church History.

Under the direction of their respective professors, the following students have been awarded higher degrees in Canon Law and Theology.

Licentiates in Canon Law

Rev. Edward Vincent Dargin, *Dissertation*, "Reserved Sins."

Rev. John Aloysius Godfrey, *Dissertation*, "An Introduction to the Right of Patronage."

Rev. Francis Edward Hagedorn, *Dissertation*, "General Legislation on Indulgences."

Rev. James Ignatius King, *Dissertation*, "Dying Non-Catholics in the New Code."

Rev. Joseph Peter McGinn, *Dissertation*, "Commentary on the Doubts Solved by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code."

- Rev. Ignatius Walter Nall, *Dissertation*, "Canon 1125 of the Codex Iuris Canonici."
 Rev. Thomas Joseph O'Dwyer, *Dissertation*, "Incardination and Excardination."
 Rev. John Michael Puskar, *Dissertation*, "De Iuribus et Privilegiis Clericorum."
 Rev. Robert Joseph Sherry, *Dissertation*, "De Temporibus Sacris."
 Rev. Francis Joseph Winslow, *Dissertation*, "Vicars and Prefects Apostolic."

Doctors of Canon Law

- Rev. George Lawrence Murphy, *Dissertation*, "Delinquencies and Penalties in the Administration and Reception of the Sacraments."
 Rev. John Anthony O'Reilly, "Ecclesiastical Sepulture in the New Code of Canon Law."
 Rev. Wenceslaus Cyrill Michalicka, O.S.B., "Judicial Procedure in Dismissing Clerical Exempt Religious."

Licentiates in Sacred Theology

- Rev. Raymond Benedict Brosnahan, O.S.B., *Dissertation*, "The Rise and Development of Christian Monasticism."
 Rev. John Charles Dougherty, *Dissertation*, "The Ascension of Christ: an Historical Study."
 Rev. James Joseph Flood, *Dissertation*, "Osee IV: a Critical Study."
 Rev. Peter Joseph Hanrahan, *Dissertation*, "The Theological Teaching on Purely Penal Laws in Relation to Civil Legislation."
 Rev. Leopold Henry Tibesar, *Dissertation*, "Mission Methods and Achievements of the Church in the First Three Centuries."

Doctors in Sacred Theology

- Rev. Bernard Cuneo, O.F.M., *Dissertation*, "The Lord's Command to Baptize."
 Rev. Romuald Mollaun, O.F.M., *Dissertation*, "St. Paul's Concept of Hilasterion."

In addition to those receiving the higher degrees, there were forty-four successful candidates for the degree of Bachelor in Sacred Theology, and fifteen for the degree of Bachelor in Canon Law.

Besides the fulfilment of their official duties, the professors have engaged in other activities of importance.

Dr. Cöln has given much time to the work of preparing for the printer Arabic texts with translation to be embodied in the *Corpus Scriptorum*

Orientalium Christianorum. The *Nomocanon* of Abu Suth, and that of Michael of Damietta (four volumes of about 500 pages each), and the *Precious Pearl of the Ecclesiastical Sciences* of Zachary Ibu Saba (two volumes of about 300 pages each) are ready for publication when the funds permit. The *Nomocanon* of Farag Allah al-Ahmîmî (four volumes of about 400 pages each) is in process of preparation.

Besides the third volume of his *Handbook of Scripture Study* (Herder, St. Louis, 1922), Dr. Schumacher has published every month in the *Homiletic and Pastoral Review*, of which he is the Biblical editor, a series of articles on the "Genealogies of Christ," the "Epistola Apostolorum," and the "Historical Value of Genesis II." He also published the "Messianic Prophecies" in the editorial sheet of the National Catholic Welfare Council. Besides, he delivered several lectures before the Central-Verein in New York, Philadelphia, and Baltimore.

Dr. MacEachen has published two volumes during the present scholastic year, *Religion: Third Course*, and *Religion: Third Manual*.

In addition to a course of lectures on Political Science at Trinity College, Dr. Ryan has conducted at the Catholic University the course in Ethics, interrupted by the death of the lamented professor of Ethics in February, the Reverend James J. Fox. During the scholastic year, he has published a pamphlet, "The Christian Doctrine of Property," some twenty-five magazine articles, and has delivered about twenty public lectures. In the National Conference of Social Work, held in Washington May 18, he was selected to conduct the Division on Industry.

During the scholastic year, Dr. Aiken has lectured weekly at Trinity College on Religion. Three consecutive articles from his pen were published last October, November and December in the *Ecclesiastical Review* under the title, "Buddhist Legends and the New Testament Teaching."

Among Dr. Healy's activities may be mentioned the sermon at the consecration of Bishop Keyes at Savannah; another at the Pan-American Mass in Washington, D. C.; a lecture before the Medievalist Society in Chicago; one before the Catholic Women's League of Boston; articles for the N. C. W. C. News Service; an article for the *Catholic World*, entitled, "Muckraking the Middle Ages" (July); and book reviews for the *American Historical Review*.

In addition to fourteen public lectures and thirty-nine sermons delivered in various cities of the Union, Dr. Guilday has published two articles, one on *Bishop England and Church Restoration* (*Ecclesiastical Review*, February 1923), the other on *Arthur O'Leary*. The second edition of the *Life and Times of John Carroll* is in preparation. Ready for the

press also are (a) *The National Pastorals of the American Hierarchy*, published by the N. C. W. C.; (b) *The History of the Church in the Southland* (1815) (c) *The History of the Norfolk Schism* (1815-1922).

During the year Dr. McKenna has maintained the editorship of the *Salve Regina*, whose monthly numbers are sent to many thousands of readers.

In its February meeting the Faculty elected the following officers for the next two years: Dean, Very Reverend Patrick Joseph Healy, S.T.D.; Secretary, Reverend Roderick MacEachen, S.T.D.; Senators, Reverend Peter Guilday, Ph.D., and Reverend Heinrich Schumacher, S.T.D.

Respectfully submitted,

CHARLES F. AIKEN,

Dean.

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THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXIX

NOVEMBER, 1923

NO. 8

LETTER OF THE ARCHBISHOPS TO THE HIERARCHY

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LETTER OF ARCHBISHOP CURLEY TO CLERGY OF THE
ARCHDIOCESE

1889—THE CATHOLIC UNIVERSITY OF AMERICA—1923

PROGRESS OF WORK ON THE NATIONAL SHRINE OF THE
IMMACULATE CONCEPTION

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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JOINT LETTER OF THE ARCHBISHOPS TO THE AMERICAN
CATHOLIC HIERARCHY IN FAVOR OF THE ANNUAL
COLLECTION FOR THE UNIVERSITY

Rt. Rev. Dear Bishop:—

We are sending you this joint letter signed by the Archbishops to bring to your attention the Collection for the Catholic University which usually is taken up on the first Sunday of Advent.

We do so the more earnestly and confidently now that we all understand what the University means for the Church, what it can do and what it needs in order to realize the aims for which it was established by the Hierarchy.

The Holy Father emphasizes the fact that the University is the concern of all the Bishops. He urges us to build it up according to a definite plan. A scheme of development has been submitted to him and he informs us that final action upon it will soon be taken. It will then be our duty to carry out the plan as approved by him.

In the University we have an agency for the furtherance of our common interests. Within a generation it has accomplished much. It has rendered valuable services to our dioceses, by training many priests in special lines; to the religious orders, by providing instruction for their members gathered about it in fifteen houses of study; to our parochial schools, by preparing a large number of Sisters to teach; to our laity, by educating their sons for professional careers; and to the whole system of Catholic education by raising the standard and improving the work.

The University has quickened our Catholic social activity. It has aroused a new understanding of our charities and a new zeal for their expansion. It has become the center of those movements which are the manifestation of Catholic life in its various phases and the evidence of its progress.

By its very growth and the widening of its service, the University has increased its own needs. To meet present demands, it should have a larger staff, better equipment and more residence halls for its students.

On the other hand, it has shown with its limited means what could be done if it were adequately supported. It is surely our desire and the preference of our people that their sons shall be educated under Catholic auspices. In spite of the lack of funds, we have managed to keep abreast of the times and to impart an education second to none in the country. But if we are to hold our place among the best universities in the world, the necessary funds must be provided.

This and much more we can do by uniting our efforts in behalf of the University. Let our clergy and people realize that they are not merely contributing to a good cause. They are making a good investment. The return will come to them in the advantages which their children will derive from the University, either as students there or as pupils of our schools and colleges.

We appeal to you, then, dear Bishop, to increase, at least to double, the contribution from your diocese, and thus enable us to cooperate in the Holy Father's design for the complete development of our University.

We respectfully request that each Bishop send a special letter to the pastors in his diocese in regard to the University collection, reminding them that the first Sunday of Advent is set apart for it and that it should be announced in all the churches on the Sunday previous.

We would further suggest that the collection from your diocese be sent to the Chancellor or to the Rector of the University before February first, 1924.

WILLIAM CARDINAL O'CONNELL, *Archbishop of Boston.*
DENNIS CARDINAL DOUGHERTY, *Archbishop of Philadelphia.*
MICHAEL JOSEPH CURLEY, *Archbishop of Baltimore.*
ALEXANDER CHRISTIE, *Archbishop of Oregon City.*
JOHN JOSEPH GLENNON, *Archbishop of St. Louis.*
SEBASTIAN GEBHARD MESSMER, *Archbishop of Milwaukee.*
HENRY MOELLER, *Archbishop of Cincinnati.*
JAMES JOHN KEANE, *Archbishop of Dubuque.*
EDWARD JOSEPH HANNA, *Archbishop of San Francisco.*
GEORGE W. MUNDELEIN, *Archbishop of Chicago.*
JOHN W. SHAW, *Archbishop of New Orleans.*
AUSTIN DOWLING, *Archbishop of St. Paul.*
PATRICK J. HAYES, *Archbishop of New York.*
ALBERT A. DAEGER, *Archbishop of Santa Fé.*

LETTER OF ARCHBISHOP CURLEY TO THE CLERGY OF THE
ARCHDIOCESE OF BALTIMORE IN FAVOR OF
THE UNIVERSITY COLLECTION

ARCHBISHOP'S HOUSE
408 N. CHARLES STREET.
Baltimore, Md.

November 19, 1923

To the Clergy and Laity of the Archdiocese of Baltimore.

On Sunday, November 25, announcement is to be made at all the Masses of the Annual Collection for the Catholic University, to be taken up at all the Masses on the first Sunday of Advent, December 2.

This collection ordered by the Vicar of Christ will be used for the upkeep and expansion of our great Catholic centre of higher education. The University in a little over thirty years has made unprecedented progress. Where not a stone stood upon stone in 1887, there are today groups of buildings dedicated to the work of Christian education which call forth the wonder and admiration of those of the clergy and laity who saw the humble beginnings of 1888. The great religious orders and

congregations of the Church have built houses of study around the University grounds, in order that their young members may take advantage of the study courses offered. We cannot imagine a Catholic who would not feel a thrill of pride in Catholic educational achievement, on seeing the marvelous growth of the University, a growth not equalled by many of our wealthy secular institutions in a century of existence.

The University has led in every progressive work in the field of Catholic education during the past quarter of a century. If today we are proud of our splendidly developed school system, we may thank the University founded by the American Hierarchy and blessed by every Pontiff from Leo XIII to Pius XI.

If the Catholic University had done nothing more than render to our teaching Sisters throughout the nation, the effective aid it has given, and is giving today, it would deserve our undying gratitude. It has done that and far more. The scholarly works of its professors are known everywhere. It is the acknowledged centre from which our Catholic people draw inspiration and encouragement in their forward-looking charitable and social enterprises. It has become a veritable tower of strength to the Bishops, priests and Catholic people of America at this time when bitter attacks are being made against Christian education and the rights of parents to safeguard their children's eternal welfare by means of religious training.

Without any desire to exaggerate I say to you, dearly beloved priests and people, that the future of the Catholic Church in America is very closely linked to the future of the Catholic University. Failure on the part of the University would entail fatal consequences for our Catholic schools, and surely there is no one with any real interest in the Church's work, who could fail to see that the growth and spiritual influence of the Catholic Church in America are inseparably bound up with the development of our Catholic educational system.

With confidence therefore, we ask the people of the Archdiocese to give generously to this year's collection for the Catholic University of America. The amount contributed will be a measure of our real interest in the work of our schools. Whilst the University is a national institution, and in no sense the exclusive property of the Baltimore Archdiocese, its location in our midst and the fine service it is capable of rendering us in our work, should stimulate us to give it in return generous aid.

We must admit that our separated brethren show much greater interest in secular than we do in the sacred cause of Christian education. Millions of dollars find their way each year by will, into the upbuilding of institutions wherein Christ and His teaching receive scant if any attention.

We will deeply appreciate whatever you do for the Catholic University. Your willing co-operation of the past two years is the surest

guaranty that we are not appealing to you in vain for help in the blessed cause of Catholic Education.

Wishing priests and people every blessing, I remain,

Yours sincerely in Christ,

✠MICHAEL J. CURLEY

Archbishop of Baltimore.

P.S.—Please read this letter at all the Masses on Sunday, Nov. 25.

WHAT HAS THE CATHOLIC UNIVERSITY OF AMERICA DONE?

In view of the Annual Collection on December 4, the First Sunday in Advent, the following Memorandum has been sent to each Pastor in the United States.

1889 THE CATHOLIC UNIVERSITY OF AMERICA 1923

Founded by the Holy See and the American Hierarchy

—WHAT IT HAS DONE IN 34 YEARS—

FOR THE CHURCH

IT HAS created a Catholic center of higher learning in the capital of the United States

- appointed on its staff 233 Catholic professors.
- enrolled 16,137 students
- dedicated to Catholic education 29 buildings
- established 22 endowed chairs
- collected in its libraries 250,000 volumes
- secured for the benefit of its students 106 fellowships and scholarships
- conferred 2,781 degrees in course

FOR OUR COUNTRY

IT organized a unit of the Student Army Training Corps

- conducted a School for the Paymasters of the Navy
- placed its laboratories at the disposal of the Government and cooperated in research for war purposes
- conducted a Rehabilitation School for ex-Service men
- administered Knights of Columbus Scholarships for ex-Service men

FOR OUR DIOCESES

IT HAS established a Graduate School of Catholic Theology—the first in the United States

- a School of Canon Law—the first in America
- given to the Church 4 Archbishops and 21 Bishops
- provided advanced courses for 1925 ecclesiastics and conferred degrees on 765
- prepared them to serve as canonists, superintendents of schools, directors of charities
- trained them for missionary work among non-Catholics
- secured 42 scholarships for clerical students

FOR THE RELIGIOUS ORDERS

- IT HAS affiliated houses of study of 15 orders—the largest group in the world around one university
- appointed 16 of their members as professors on its staff
 - provided instruction for their students and conferred on them higher degrees

FOR CATHOLIC EDUCATION

- IT HAS supplied professors for our seminaries, colleges, and summer schools
- prepared 3,206 Sisters to teach in our parochial schools
 - affiliated 216 high schools, set their courses of study and raised their standards
 - done the same for 60 novitiates of our teaching communities
 - conducted Summer Schools and Institutes in Washington, Dubuque, San Francisco, Chicago, New York and other centers
 - published the *Catholic Educational Review*
 - published textbooks in the Philosophy, History and Methods of education
 - organized the Bureau of Education in the National Catholic Welfare Conference

FOR OUR CATHOLIC CHARITIES

- IT HAS organized the Department of Social Action in the National Catholic Welfare Conference
- established the Association of Catholic Charities
 - published the *Catholic Charities Review*
 - affiliated the Catholic Social Service School and provided it with teachers

FOR OUR LAITY

- IT HAS appointed on its staff 152 laymen
- educated 2,378 lay students in Law, Letters, Pedagogy, Science and Engineering
 - conferred degrees on 829 lay students
 - secured 60 scholarships for laymen
 - established Trinity College for Catholic women—2,000 students in 23 years

—organized the Knights of Columbus Evening School—1,100 students this year

FOR THE GENERAL GOOD

IT HAS cooperated in the organization and work of:

- the Apostolic Delegation
- the National Catholic Welfare Conference
- the Catholic Educational Association
- the American Catholic Historical Association
- the International Federation of Catholic Alumnae
- the Knights of Columbus Educational Program
- the Champlain Summer School
- the Association of American Universities
- the American University Union in Europe
- the American Council on Education
- the war work of the Government

FOR MEETINGS

IT HAS served as a center for the annual conference of the Hierarchy

- the annual meeting of the Diocesan School Superintendents
- the meeting (in alternate years) of the Catholic Charities Association
- the Catholic Students Mission Crusade

FOR SCHOLARS

IT HAS founded and edited:

- The Catholic University Bulletin* 29 volumes
- The Catholic Educational Review* 21 volumes
- The Catholic Charities Review* 9 volumes
- The Catholic Historical Review* 7 volumes
- produced in the way of scientific treatises, textbooks, revisions and new editions 360 volumes
- contributed numerous articles to periodical publications
- collaborated in the publication of
 - The Corpus Scriptorum Orientalium (with the University of Louvain)
 - The American Ecclesiastical Review*
 - The Coptic Version of the Bible (Morgan Manuscripts)

FOR EVERYBODY

IT HAS cooperated in editing and publishing:

- the Catholic Encyclopedia
- In establishing the Universal Knowledge Foundation

CRYPT OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION—SIXTY-TWO MARBLE COLUMNS

Great progress has been made in the last few months on the construction of the Crypt of the National Shrine of the Immaculate Conception.

The massive collar or belt, ten feet deep, of pink Milford granite that encircles the Crypt is in place. The two broad imposing rear entrances are finished, and the exterior now exhibits an unsurpassed specimen of architectural granite work.

When the granite encasement is carried around the vast edifice, there will probably be nothing in the world of its kind to compare with this contribution of Massachusetts to the beauty and solidity of the great shrine.

Crypt will seat 1,800

The Crypt is a veritable church two hundred feet in length, and in the transept one hundred and sixty feet wide, with a seating capacity of eighteen hundred.

Its fifteen chapels are now ready to receive their marble altars. The entire scheme of the altars is so constructed as to honor Our Most Blessed Mother in the most natural and pleasing manner. They correspond to the fifteen chapels of the upper church dedicated to the mysteries of the rosary.

The beautiful high altar of the crypt is the contribution of a multitude of Marys in honor of Our Blessed Mother.

World sends its gems

Sixty-two marble columns form the chief ornament of the crypt, so disposed as to leave the central spaces quite free. These splendid monoliths are arriving daily and attract much attention from all lovers of the marble art. They have been gathered from all parts of the world—from Italy, Greece, Germany, the United States, South America, Mexico, Northern Africa, Poland and elsewhere. They offer an array of marble columns, probably unsurpassed in any country.

The three apses around which they are placed present the effect of a noble hemi-cycle, flooded by soft lights from the fifteen decorated lunettes that illuminate the crypt. Two costly columns of Irish Rose, delicately veined, are the gems of the collection; there are also two columns of beautiful green Connemara marble. Among the choicest columns are a lovely sea-green from the Greek island of Tinos, and a blue-black Labrador column, with light glints that shine like imprisoned diamonds—the only one of its kind ever turned.

Lighting effects appealing

The rich Guastavino ceiling of light buffs and grays that rests upon the columns will soon be in place. Its delicate faience ornament will relieve the monotones of these widespreading vaults in a pleasing way.

The walls of the crypt to the height of ten feet are lined with Saint Genevieve marble that harmonizes beautifully with the columns and the ceiling. The rich ornamentation of the fifteen chapels blends perfectly with all the other elements of decoration.

The roof of the crypt will be soon in place. This will permit the execution, during the winter, of a large portion of the interior finish.

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THE
CATHOLIC UNIVERSITY
BULLETIN

VOL. XXIX

DECEMBER, 1923

NO. 9

THE LITTLE FLOWER OF JESUS:
SERMON BY BISHOP SHAHAN

PAPAL MEDALS IN UNIVERSITY MUSEUM

NINE UNIVERSITY DISSERTATIONS

ADDITIONS TO FACULTY—STUDENT ENROLLMENT

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY
SALVE REGINA PRESS
ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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THE LITTLE FLOWER OF JESUS¹

At that hour the disciples came to Jesus saying: Who, thinkest thou, is the greater in the Kingdom of Heaven? And Jesus, calling unto Himself a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Who-soever therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven.—Matthew, xviii, 1-4.

Fifty years ago, on the second of January, there was born in Lower Normandy, in the quaint little city of Alençon, a girl-child, to whom was given in baptism the name of Thérèse Martin. Her parents were peculiarly fervent Catholics, and the child, the youngest of nine, was brought up in an atmosphere of faith and charity. When scarcely four her saintly mother died, and of the nine children only five girls survived. Thérèse was left to the care of her father, a retired merchant of great piety, and to the companionship of her four remaining sisters. Meantime, the family had removed to the neighboring city of Lisieux. It was a profoundly Christian family, a true school of religion, where each was teacher unto each, and where the religious traditions and habits of Catholic Normandy yet obtained. In the heart of Lisieux rose the old medieval cathedral of Saint Pierre, rich in memories and monuments of the past, and welcomed daily within its noble spaces the descendants of those who long ago reared its great mass in abiding love and gratitude. Benedictine nuns completed her education and in her fifteenth year she entered the Carmelite convent of Lisieux, after a long and resolute persistence in overcoming the reluctance or opposition, not of her saintly father, but of others whose consent was essential. They had judged her quite too young, too inexperienced, to put on the yoke of a very severe rule of life. Her four sisters either preceded or followed her into the cloister, three of them into that beloved Carmel where Thérèse was destined to win the great prize of sanctity for which her soul burned with an active and consuming zeal.

She lived nine years in the Carmel of Lisieux and died there September 30, 1897, in her twenty-fourth year. The good odor of her holy life had long pervaded all the convents of the order. Soon the history of that life, written by herself, and then countless spiritual and material favors obtained through her intercession, also well authenticated miracles, moved the Holy See to examine with its usual prudence whether or not Sister Thérèse of the Child Jesus had lived a life of Christian perfection. The process continued, at Lisieux and Rome, for eleven years. In April of this year she was declared Blessed by Pius XI, and admitted to the honors of our Catholic altars. This summer her body was transferred from the cemetery to the church of the Carmelite nuns at Lisieux, where it reposes in a shrine of great beauty.

A Sermon preached at the Baltimore Carmel, October 17, 1923.

One hundred thousand persons, from all parts of the world, assisted at this wonderful scene, at which Cardinal Dougherty of Philadelphia presided.

Such are the simple annals of her brief life. Not a few, perhaps, will think that she has earned a reward exceeding by far the merits of an humble existence in a remote cloister, and that the impending canonization of this modest daughter of France rests on no splendid service of mankind, and exhibits no spiritual merits, public or social. Such persons mistake greatly the nature and office of holiness in the Church of God. The public and solemn veneration of our saints, their authorized invocation, and their power of intercession with God, do not rest on great external works, however wide and far-reaching their service and their fame. These are often, it is true, results, consequences, of sanctity, which may or not come about, as it pleases that Divine Providence which orders the course of human events. Christian sanctity is a highly personal matter. It argues the conformity of the soul with the divine will, and is as full and genuine in the cloistered soul as in the founders of orders or the benefactors of humanity. When the Holy Father formally inscribes a person on the calendar of saints, and assigns a day for the celebration of the feast, he deems it sufficient to know that the said person has practiced the virtues of faith, hope and charity, of justice, prudence, fortitude, and temperance, and that these virtues have been practised in a heroic degree, that is, with extraordinary courage and resolution.

All this is eminently true of the holy Carmelite of Lisieux, and in the long canonical process of her cause has been established according to the strictest judicial rules. God Himself has confirmed abundantly, and confirms daily, the decision of His Vice-gerent on earth, by the numberless spiritual and temporal favors which He grants at the intercession of His faithful servant, and by the miracles accomplished through her petition.

On the other hand, did not Blessed Thérèse accomplish in her short life very wonderful results? Daily she rose above herself. Daily she climbed the heights of Christian perfection, and illustrated by word and deed the truth of Our Lord's admonition "Be you therefore perfect as also your heavenly Father is perfect" (Matt. v, 48).

As a Carmelite nun she had taken solemn vows to strive after the highest degree of Christian perfection, to reproduce daily in herself the image of her Crucified Lord, and to remove from her soul every obstacle that could hinder the closest union with Jesus Christ.

The life of a Carmelite nun, her daily round of duties, is itself a rugged way of holiness along which many souls have travelled with perfect loyalty to Jesus Christ, have mortified every inclination and im-

pulse of nature, and have reached the highest levels of the spiritual life. It is a life of perfect love of Jesus Christ, attained by prayer, meditation and contemplation, by silence and fasting and self-denial, by the divine praises chanted in common, by penitential reparation of the world's sin and scandal, by prayerful devotion to the priestly office and to the salvation of souls. This Carmelite life is saturated with the highest learning of sanctity, with the teachings of Saint Thomas Aquinas and such great scholastic doctors as Saint Bonaventure, with the profound spiritual psychology of Saint Teresa, St. John of the Cross, and many holy and wise writers, not to speak of the unsullied tradition and spirit of an order that for over three centuries has cultivated in a high degree the mystical life, or intimate union of the soul with God. In the Carmel of Lisieux, therefore, Sister Thérèse found the perfect atmosphere, the most favorable conditions for the resolute will to sanctity that distinguished this fair child of grace from the tender budding of reason. If she is in heaven today, it is because she fulfilled with heroic fidelity, letter and spirit, the holy rule of Carmel, and so justified before the world the loving choice which her Divine Spouse had made of her from earliest childhood.

The Little Flower of Jesus is known to us chiefly through her own testimony, the wonderful autobiography known as "The Story of a Soul," written by her at the command of her prioress, and given to the world three years after her death. This journal of her life relates in a simple artless manner, humbly but honestly, all that she remembered of God's dealings with her from her earliest years. From a worldly angle it is merely the story of the religious experience of a pious girl, shielded affectionately from all contact with real life, and turned in at all times upon herself in a dreamy exaltation of spirit. From the angle of Catholic faith, however, it is, and will remain one of the classics of the spiritual life. In these pages the Blessed Thérèse is by turns poet, philosopher, and theologian, and moves securely in the high cloudless regions of the spiritual life, where any false step would be soon detected by the Catholic conscience or by its expert guardians. Given due allowance, it may be compared with the Confessions of St. Augustine, the Letters of St. Catharine of Sienna, and Saint Teresa's personal story of her life. Pius X said that the whole soul of Sister Thérèse had passed into this remarkable work, and Benedict XV, on the occasion of her beatification, said that without the world-wide circulation of the "Story of a Soul" her mission on earth would have been impossible. An eminent authority declared that it breathes the perfumes of paradise, and Cardinal Mercier wrote that "no one can read it without feeling his soul expand, and without experiencing more keenly the power of Divine Love."

It is, indeed, a work of great spiritual beauty, the portrait of a soul overwhelmed, as it were, with divine graces, the mirror of a personal

union with God so close that the spirit of this holy child seems to be forever beating at the bars of her earthly prison. The pathos of it, intense and sustained, is extraordinary. There exudes from it, as it were, an aroma of pure and simple faith, of unconscious sanctity of will and life, that fills with peace and joy the heart of every reader. It fell one day, by chance, into the hands of a Presbyterian minister, then occupied with a destructive criticism of the Scriptures. After reading it he exclaimed: "Can rationalism be true and a life of such beauty and sweetness be a lie?" In a short time both he and his wife entered the Catholic Church, and devoted themselves for the future to the service of God under the standard of Blessed Thérèse.

In his eloquent summary of her life Benedict XV notes as the chief secret of the sanctity of Blessed Thérèse her devotion to the virtues of spiritual childhood, by which she means an absolute trust in God and a complete surrender of self to Him. Like the little child shielded in its mother's arms she faces the duties and labors of each day, fearless because confiding in the goodness and mercy of God, in His infinite love, which so attracts her that she would spend eternal life in making others love Him. "I will spend my heaven in doing good upon earth." "After my death I will let fall a shower of roses," she writes, unconscious perhaps of the perfect moral and humane beauty of her purpose, of its immense sympathy with all humankind, and of its conformity with the readiness of Saint Paul to spend and be spent for his beloved flock (II Cor. xii, 15). This complete trustfulness in the goodness and mercy of God, this absolute surrender of self to His Love, this readiness to accept all suffering, she was wont to call her "little way." That is, with a certain girlish archness and playful humor peculiar to her, and that lend a very human interest to her narrative, she hides beneath this humble formula profound truths of Christian spiritual discipline. From this angle her sacrifices, her sufferings, her trials, seem to her little and ordinary. Her humility, in this respect, is so great that she seems dominated by a sense of her littleness, her insignificance before God. She is the little flower of Jesus which blossoms for Him only, borrowing a lovely word from the letters of the blessed martyr Théophane Vénard; she is the plaything of Jesus, the little brush of Jesus to paint His virtues on the souls of her novices, the little child who strews flowers in the way of Jesus; she is a little grain of sand, a little victim of divine love. All her services are little trifles, all her merits tiny ones. Her prophetic soul, however, beholds the uses of all this holy littleness, this total submersion of self in the flood of Divine Love: "Of what avail to Thee, my Jesus, are my flowers and my songs? I know it well: this fragrant shower, these delicate petals of little price, these songs of love from a poor little heart like mine, will nevertheless be pleasing unto Thee. Trifles they are, but Thou wilt smile on them. The Church Triumphant, stooping

toward her child, will gather up these scattered rose leaves, and placing them in Thy Divine Hands, there to acquire an infinite value, will shower them on the Church Suffering to extinguish its flames and on the Church Militant to obtain its victory."

The closing page of her "Confessions," is a sublime challenging dithyramb of Christian humility, unequalled in all the wide range of our religious letters. "O Jesus! would that I could tell little souls of Thy ineffable condescension! I feel that if by any possibility Thou couldst find one weaker than my own, Thou wouldst take delight in loading her with still greater favours, providing that she abandoned herself with entire confidence to Thy Infinite mercy. But, O my Spouse, why these desires of mine to make known the secrets of Thy love? Is it not Thyself alone who hast taught them to me, and canst Thou not unveil them to others? Yes, I know it, and this I implore Thee. I entreat Thee to let Thy divine eyes rest upon a number of little souls, I entreat Thee to choose in this world, a legion of little victims of Thy divine love."

Blessed Thérèse is henceforth held up by Holy Church as a model of Christian virtue, a heroine of Gospel truth and discipline. What lessons, therefore, has her life for Catholic men and women of today? Apart from her "little way" of absolute trust in the goodness and mercy of God and total surrender of self to the action of divine grace, she seems to confirm the great Christian law of rigorous fulfillment of the duties of our state of life. For every one there is a daily round of little duties, little labors, little sacrifices, little sufferings, the aggregate of which makes up for most of us the fulness of life. In themselves they seem insignificant, monotonous, colorless, but they can take on the highest use, and can share a heavenly value, if they are performed in the spirit which moved the Blessed Thérèse to perform every act as though in the presence of God, under the eyes of her Divine Spouse, and as some small return for the infinite love He bestowed upon her. This would mean of course, a conscious and persistent preoccupation with our proper duties and the spirit of their performance, but it would also mean a corresponding withdrawal from purely secular concern and anxiety, and a growing attachment to those religious views of life and conduct which Holy Church never ceases to inculcate.

Suffering, in one form or another, makes up no small portion of the common stock or stuff of life; the manner and spirit in which we bear it as it falls upon us, affect our lives profoundly, and the lives of all who come in contact with us. Few, indeed, are those who can bear suffering with stoic patience or can ignore its cruel impact on the soul. While the saints of God have always been good models of the right Christian attitude toward suffering, we have in the Blessed Thérèse an admirable example of how even tender youth can meet and conquer it, when sustained by love of Jesus Crucified and the contemplation of

His incredible sufferings for love of us. Her brief life was crowded with suffering, the partings from her father and sisters, almost intolerable to a soul of such exquisite refinement of feeling; to Saint Teresa herself such partings seemed like death; the long stretches of spiritual dryness akin to abandonment by God; the cruel "night of the soul" when heaven itself, her one abiding passion, seemed to fall away from her, her temptations against faith, most painful for a conscience so delicate; the physical sufferings of her long illness. Through all her sufferings she saw ever her Master and Model, the Divine Sufferer on the Cross, and offered herself as a victim of His great Love, as one willing to share, as far as she might, the agony of the Passion, and to make up in her person, with St. Paul, whatever might be lacking to the sufferings of Jesus Christ.

Despite her many and constant sufferings, we are told by Benedict XV that there was never the slightest alteration in her tranquillity, nor did the multiplicity of the demands made upon her ever bring to her lips one word of impatience. The small trials of the common life, very severe on occasion in the sequestered existence of the convent, never destroyed her calm self possession, and furnished often occasions of profound edification to her companions. The Cross of Jesus seemed to shine luminously through the frail tenement of her soul, and to bless and encourage the entire Carmel. Does not the life of this holy child rebuke our modern restlessness and selfseeking, our universal vain-glory and our thirst for material pleasures, out of which crop up so often the only true and real sufferings, those of an unsubdued body and a heart that has lost all self-control? The love of Sister Thérèse for Our Blessed Mother was characteristic of her pure Catholic faith. One day she exclaimed: Oh, how I love Our Blessed Lady! Had I been a priest how I would have sung her praises!" When her convert minister asked her to pray for him she said: "Why do you ask *me* to pray for you while you ignore the Blessed Virgin?" Thereupon his soul was flooded with love for the Mother of God, as unexpected as it was extraordinary, his prejudices vanished, and he no longer doubted that it was right to treat Our Lady as a child caresses his mother. Her last poem is a most tender appeal to the Mother of God to smile upon her at the hour of death.

Blessed Thérèse is a living witness, in our own hour, of the power and goodness of God, who can lift to such a high estate, and for all time, one of the lowliest of His creatures. She exhibits the immense spiritual latency of the religious life, both in and out of the cloister, the practical uses of the presence of God in our daily life, and the possibilities of an education conducted in the spirit and the traditions of Holy Church. She sought no extraordinary means of perfection, but accepted fully and joyously those offered by her rule and her superiors. Her mind, so to speak, is flooded with an accurate and affectionate intelligence of the Scriptures, which she quotes frequently and always happily, sometimes

with a new and pleasing pertinency. The Book of Nature was dear to her and throughout the "Story of a Soul" one feels the presence of a highly poetic temper, of a very sensitive imagination, before whose vision all creation retains somewhat of the beauty of primeval innocence. Richer however is the moral beauty of this spotless soul as she closed her brief earthly career in that Carmel which was to her in all truth the vestibule of heaven. "We placed a palm-branch in her hand," says her superior, "and the lilies and roses that adorned her in death were figures of her white robe of baptism made red by her martyrdom of love." Not otherwise, we may imagine, were Agnes and Agatha and Cecilia laid to rest in the primitive days of our holy faith. It is to their glorious company, overleaping time and space, that Blessed Thérèse henceforth belongs, an eternal follower of the Lamb, but also an eternal and most successful intercessor for the poor suffering world of little souls that she left on earth.

SAINT TERESA OF AVILA

The celebration of the Tercentenary of the Canonization of Saint Teresa has stirred profoundly the Catholic world, and has awakened on all sides a deep interest in her wonderful personality. By her restoration of the Carmelite rule to its original purity and fervor she became the apostle of Christian prayer, not alone in Spain and its great colonies, but throughout the entire Church. To her charity and zeal her perseverance and her sufferings, is it owing that the mystical life, the life of intimate union with God through holy prayer, has been so happily cultivated in the three centuries which have elapsed since her death. Through her the ancient rule of the Carmelite Order took on its pristine vigor, and its numerous monasteries became throughout the old and the new world centres of a profoundly religious spirit and activity which soon developed countless works of Christian love and devotion. It is usually through the Saints that God transforms mightily and sweetly the souls of His children. Saint Teresa was His appointed agent, in a century of revolution, for the preservation of the original Christian teaching and practice concerning the spiritual life, inasfar as it originates in prayer and is sustained and perfected by prayer. Satan has had in these three centuries no more powerful human adversary than the glorious Saint of Avila. Her incredible influence on the Spanish Church would alone entitle her to the veneration of all the Catholics of the New World, since in this manner she has affected so widely the growth and the works of our holy religion. This influence has never ceased to spread through the Catholic Church owing to her writings, at once holy and beautiful, by means of which countless souls have been instructed in the true nature of Christian prayer, its beauty and sweetness, above all its native power to lift the human spirit from the low and unhealthy level of a material and selfish life, and to place it

in close and beneficent contact with God, our true end, and our sufficient happiness and reward.

Saint Teresa is at once a Spanish classic of great perfection and a Catholic theologian of profound learning and accuracy, grounded in the wisdom of Holy Scripture, and trained in the spirit and the letter of Saint Thomas Aquinas, whose teachings never found an apter pupil nor one whose spiritual influence has to our day affected a greater number of earnest and devoted Christians. There is no better reading for the Christian man or woman, anxious to aim at the perfect life, than the story of Saint Teresa as told by herself. It has converted a multitude of readers from a selfish and weak life to a life of active charity and close conformity with the spirit and the letter of the Gospel of Jesus Christ. May the celebration of the Tercentenary of her Canonization revive on all sides not only a better knowledge of her wonderful works, but a greater ardor to follow in her footsteps, imitate her virtues, and spread the Kingdom of Christ!—*Bishop Shahan.*

ADDITIONS TO FACULTY—STUDENT ENROLLMENT

The Catholic University opened Sept. 24. The matriculation, when completed is expected to pass the 900 mark. Five hundred of these will be lay graduate and undergraduate students. The remaining four hundred will come from the Sisters' College and from the various religious houses affiliated with the University.

The teaching staff of the University has been considerably enlarged this year and will number one hundred and five members. A new school of Canon Law will be opened and will give instruction to a large number of clerical students.

The following appointments have been made for the coming year: Rev. Dr. Valentine Schaaf, O.F.M., of the Franciscan House of Studies, Oldenburg, Ind., Associate Professor of Canon Law; Rev. Hubert Louis Motry, S.T.D., J.C.D., for the past three years Dean of Discipline at the University, Associate Professor of Canon Law; Rev. Dr. Francis Jehlicka, Associate Professor in the Department of Moral Theology; Dr. Manuel de Oliveira Lima, formerly of the Brazilian diplomatic corps, Associate Professor in International Law and Diplomacy; Fred L. Serviss of the Colorado State School of Mines, Instructor in Mineralogy and Geology, a new branch under the department of Chemistry; James A. Condrick, Instructor in the School of Law; Rev. Dr. Donald A. McLean, Instructor in Ethics in the School of Philosophy; Gardner James O'Boyle, Instructor in the department of Mathematics; Vincent J. Dardinski, assistant in the department of Biology.

Rev. Dr. Arthur A. Vaschalde and Rev. Dr. Romanus Butin, S.M., both of the department of Semitic Languages and Literatures, have been raised from the rank of associate professors to full professorships. Rev.

Nicholas A. Weber of the Department of History has been raised from associate to full professorship; Rev. Francis P. Cassidy has been appointed Dean of Discipline to succeed Dr. Motry. He was formerly vice-president of St. Thomas' Hall.

PAPAL MEDALS IN UNIVERSITY MUSEUM

The collection of papal medals in the museum of the Catholic University has been increased by the addition of the most recent medals struck in Rome, the gifts of the Right Rev. Monsignor Filippo Bernardini.

These include the medal struck on the feast of St. Peter last year in commemoration of the first year of the pontificate of Pope Pius XI, the medal struck by Prince Luigi Chigi in commemoration of the conclave that elected Pope Pius, and the "sede vacante" medal struck by Cardinal Gasparri, the Cardinal Camerlengo, when the late Pope died. In accordance with an ancient custom, at the time of the death of the Pontiff the Cardinal Camerlengo places at his feet a copper tube containing gold, silver and bronze medals struck during his reign.

The Catholic University collection now includes medals commemorative of practically every Pope from the time of Innocent VII in 1404 to the present Supreme Pontiff. Complete sets of the medals struck during the reigns of the late Popes Pius X and Benedict XV have been added to the collection by Monsignor Bernardini, these including the gold medal struck by Cardinal Gasparri in the third year of the reign of Pope Benedict XV to commemorate the codification of the canon law.

Many of the most famous Popes of history are depicted in the University collection, which includes the medals executed by the wonderful family of the Hamerani, who from 1605 to 1807 acted as papal medallists and who were noted for the uniform excellence of their work.

UNIVERSITY DISSERTATIONS

REV. DR. CYPRIAN EMANUEL, O.F.M.—*The Charities of Saint Vincent de Paul: An Evaluation of His Ideas, Principles and Methods.*

This work, written originally as a dissertation for the Doctorate in Philosophy at the Catholic University of America, approaches the life and activities of the Model and Patron of Catholic Charities from a purely sociological point of view. The author throughout isolates the natural from the supernatural, in as far as it is possible to do so in a life where the two elements were so intimately blended, and submits to a critical and exhaustive scrutiny the Saint's contributions to our charities in the realm of ideas, principles and methods. All the phases of his social activities are grouped under their respective heads and discussed in a systematic, thorough and scholarly manner. A review of the conditions of France at the time of St. Vincent de Paul, a

biographical sketch and a portrayal of St. Vincent's characteristic traits form the introductory section of the work. The author employs original documentary evidence wherever possible. The extensive bibliography and the copious foot-notes testify to the scientific worth, seriousness and reliability of the study. It cannot but prove of intense interest and great value to the general public as well as to the social worker and the student of Catholic charities. As far as we know this Catholic University dissertation work is the first effort to cast into a systematic ensemble the vast charitable work of Catholic France in the latter half of the seventeenth century, to which our modern world is unconsciously reacting in several ways (pp. 335).

REV. DR. CYRILL MICHALICKA, O. S. B.—*Judicial Procedure in Dismissal of Clerical Exempt Religious*. (pp. 102).

The right of dismissal from religious orders and congregations is based upon the contractual element of the religious profession itself. The religious is bound by a solemn contract to fulfill certain obligations and to perform certain duties in return for membership in a religious society. Wilful neglect in the performance of these duties or obligations renders the contract between himself and the society voidable at the will of his superiors.

RELIGION,—the term here designates any Order or Congregation—is a society, approved by legitimate ecclesiastical authority, composed of members who are bound by vows and strive for evangelical perfection. If any of the members does something that is to the detriment or harm of the society, there ensues a disturbance that impedes the welfare of that body. The common good of that society demands that the disturbance be remedied and, if necessary, the cause removed.

The obligations assumed by a professed member whether made expressly or implicitly, at least, include that he will conform himself to the Rule and Statutes of the religious order. If such a member does not abide by the promise that he had made and thereby causes grave harm to the common good, the religious order may use its right and power to dismiss him, if he remains obstinate in his perverse determination. Every society has a natural right to dismiss those members who are harmful to it. The Church exercises this power by severing obstinate members from her communion.

The history of this mutual contract takes us back through the ages to the very beginning of religious or monastic life. In his Introduction, Dr. Michalicka gives a concise sketch of this historical background to his thesis, bringing the reader down to the present legislation as contained in the New Code of Canon Law. The problems dealt with in this book are: Dismissal; Causes of Dismissals; the Inquiry judicial and extra-judicial into these causes; the Procedure of the investigation through

Admonition, Correction, and Trial; the Tribunal to whose jurisdiction the matter of dismissal is assigned; and the Citation or Summons and the Sentence imposed.

"It must impress even the casual reader what great care the Church has devoted to establish a judicial system for the proper administration of justice. The principles and modes of procedure have been so wisely defined that there is no possibility for an innocent party to be condemned. She sees to it that even the guilty one shall receive every opportunity for defense. Only after a thorough and painstaking trial, when the tribunal is convinced of the guilt of the accused a judgment is pronounced." An excellent bibliography is appended to the work.

REV. DR. JOHN ANTHONY O'REILLY.—*Ecclesiastical Sepulture in the New Code of Canon Law* (pp.128).

Few aspects of ecclesiastical history have a more touching and poignant interest for the student of our most ancient days than that of Christian burial. The Ritual speaks of the ceremonies of Christian burial as handed down by ancient customs that can be traced back to the very earliest times. The banding of Christians together into burial societies, being recognized by the Roman Law, antedates the period of the persecutions; and, while this view has not met with the approval of all the scholars who have followed De Rossi, it is still foremost in the field as explanatory of the protection the early Christians enjoyed from their persecutors. "The human race," Dr. O'Reilly writes, in his Introduction, "has had many problems and mysteries to contend with ever since the beginning, and probably the most decisive, yet baffling, is that of death. But a scarce moment and the spark has flickered out to leave a flesh-and-blood body tenantless of spirit and life. The question of disposing of the human body after death has claimed the soul, has occupied a position of concern among all classes and manners of peoples at all times. Their motives for this have been diverse: the cause of such differences may be traced to the varied conceptions of spirituality peculiar to place and period, and to the conflicting opinions on the life after death. The reverence, disposition and deposition of the bodies of the faithful departed, Holy Mother Church considers an integral and important feature of our holy religion. Ever solicitous for the spiritual and religious fitness of things, and for the happy association of Heaven with our present existence, the Church, in her codification of regulations and discipline, has in every age given due prominence and attention to the various matters which bear on ecclesiastical sepulture. In the New Code of Canon Law we find a complete 'Titulus' devoted to this subject, under which is grouped a number of canons which present an excellent treatise in a highly commendable form."

One of the best written parts of Dr. O'Reilly's volume is that on the denial of Christian burial. Scarcely any question in Catholic life is so

filled with difficulty, since the deprivation of ecclesiastical sepulture ranks among the severest of all penalties in Catholic discipline. This penal law is strict, Dr. O'Reilly writes, and the reason is clear: "the earthly resting place of the faithful departed must not suffer any profanation. Yet, the conditions necessary demand this infliction only in clearly defined cases of guilt, while charity and prudence should guide the pastor in every emergency." The bibliography attached to this volume reveals many sources and books upon the subject.

REV. DR. HERBERT LOUIS MOTRY,—*Diocesan Faculties according to the Code of Canon Law* (pp.167).

This dissertation deals with the subject of diocesan faculties as they are outlined in the canons of the New Code. The theoretical aspect of the problems involved in the question of diocesan faculties and the practical bearing of the canons on ecclesiastical life form the basis of Dr. Motry's excellent volume. The work has two main divisions: the first part deals with faculties in general; and the second with diocesan faculties.

After giving a brief historical survey of the origin and development of faculties, Dr. Motry enters into a lengthy discussion of the constituent elements of his subject. Then follows a list of diocesan faculties, each of which is treated clearly and fully in the light of the new Canon Law Code. One of the very interesting chapters in this volume is that upon the meaning and content of the word 'faculty', and Dr. Motry has given us for the first time the historical etymology of the word as used in the canonical sense. The different kinds of faculties are treated with Dr. Motry's well-known definiteness of expression, and in the interpretation of these various powers his volume will have a permanent value. He has gathered into concise form opinions, explanations and theories from many and varied sources, and we have in his doctoral dissertation our first clear treatise on this much-confused topic.

Dr. Motry has been appointed Instructor in the new Faculty of Canon Law recently erected in the University.

DR. MICHAEL A. MULCAIRE, C.S.C.—*The International Brotherhood of Electrical Workers*; a Study in Trade Union Structure and functions (pp. 158).

This is the fifth volume in the Catholic University of America, "Studies in the Social Sciences," a series issued under the direction of our Department of Sociology.

The problems dealt with in Dr. Mulcaire's treatise are the following: The Origin and Growth of the Brotherhood; Membership, Organizing Methods and Jurisdiction of the Union; Apprenticeship; Rules and Training; Government of the Union; Beneficiary Features; and Methods

of Collective Bargaining. Perhaps, the last chapter of the volume, on collective bargaining, will be found most useful to students of trade unionism, since it is based upon a careful study of the latest sources on that subject.

REV. DR. GEORGE LAWRENCE MURPHY,—*Delinquencies and Penalties in the Administration and Reception of the Sacraments* (pp. 121).

Based upon an extensive bibliography, Dr. Murphy's study of this important and intricate canonical problem fills a need which many canonists have felt in reaching sure decisions in the matter of such penalties. It is a historic fact that after the period of the early persecutions abuses occurred in the administration and reception of the sacraments. Penalties were resorted to, for example, in order to forbid the practice of rebaptizing heretics on their entrance into the Church, and severe sanctions were formulated against the crime of simony, especially as it manifested itself in the sacrament of Holy Orders. There were other offenses, as Dr. Murphy says "that not only dishonored the sacraments but also threatened to bring them into disrepute." Thus there grew up a number of penalties for maladministration and illicit reception of the sacraments. All such delinquencies, however, seem not to have been foreseen in the penal laws of the canons before the New Code was promulgated, and the New Code now covers the ground thoroughly. "Some penalties have been taken over bodily from the Old Law, others, which had passed out of existence, have been revived, and also several new punishments have been introduced. The most important of these new punishments is found in canon 2364 which provides a penalty for all cases in which the sacraments are administered to those prohibited by divine or ecclesiastical law from receiving them. This canon is contained in the sixteenth title of the fifth book of the New Code, in which also are comprised eleven other canons dealing with the various individual sacraments, with exception of Holy Eucharist and Extreme Unction. While these two latter sacraments are not separately treated, nevertheless offenses committed in administering them to those to whom their reception is forbidden is punishable by canon 2364, and so it can be said that new penalties exist for abuses connected with all the sacraments.

Dr. Murphy's dissertation deals with these canons. The proportion kept in his treatise is an admirable one, and his volume furnishes interesting and instructive reading.

REV. DR. JOHN BURNS, O.S.A.—*Controversies between the Royal Governors and their Assemblies* (pp. 447).

This investigation, made under the direction of our department of American History, aims at furnishing more definite information con-

cerning the principal controversies between the colonial legislatures and the colonial governors sent hither by a succession of absolute monarchs and venal courts. The existence of strained relations between the American assemblies and the royal representatives was in a vague way well known. The present inquiry furnishes the reader with an ample narrative descriptive of the nature of those disputes as well as their share in arousing the spirit which declared political independence, and cheerfully endured the hardships required to sustain it.

"Often," says Dr. Burns, "it was the fraud, the usurpation, the tyranny, the misguided zeal, or the genuine loyal, though not exactly tactful, patriotism of the Governor and of other officers of the Crown that occasioned the disagreements." In the late seventeenth century and the early eighteenth the stress was placed upon preserving the "rights of Englishmen" as defined by England; but at a later period the emphasis was placed upon the same rights as understood by the colonists themselves. The experience of the royal governors is, therefore a narrative treating the slow change in those positions.

In all the colonies investigated by the author there is found surprising unanimity of practice. Each assembly endeavored to impose greater restraints upon the power of the Governor and attempted to gain more complete control of his administration. This was chiefly accomplished by a manipulation of the finances. The grant of funds or the failure to appropriate them is a time-honored stratagem of legislators, and in America so familiar a manoeuvre was not overlooked.

Even specialists in the field of American history will find this fine volume of nearly 450 pages both instructive and entertaining. By his clear and attractive style the author economizes the effort of his readers. The abundance of his information has enabled him to conclude with a masterly summary of his theme. It is ardently hoped that Dr. Burns will possess leisure to employ the talents illustrated by this interesting inquiry, marked throughout by great accuracy as well as by intellectual qualities of an uncommon order.

REV. DR. BERNARD CUNEO, O.F.M.,—*The Lord's Command to Baptize*: An historico-critical investigation with special reference to works of Eusebius of Caesarea (pp. 110).

This volume has for its purpose an elucidation of the text of Matthew (XXVIII, 19): "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The first part of Dr. Cuneo's dissertation is an attempt to describe the difficulties which this celebrated text "has occasioned to scholars of both the conservative and radical school." The second part deals with "a detailed study of the reasons advanced by the positive group of the radical school against the authenticity of the text." Around the text itself there has been spun—to use the apt phrase of the writer—a web

of involved delicacy, which has tightened and narrowed its meshes during that long and varied period, in which it has struggled from the Fathers down to us. The point at issue among scholars regarding this text is that it is the only text of the New Testament which connects baptism directly with the Blessed Trinity.

Dr. Cuneo's historical survey of the views held on this text regarding the interpretation, historicity, and authenticity of the same, both from the conservative and radical standpoint, is followed by a profound exegesis of the text itself based upon patrological and other commentaries, especially upon the writings of Eusebius, the most learned of all the Scripture scholars of the early part of the fourth century.

Dr. Cuneo's dissertation is numbered as volume fifth of "The Catholic University of America New Testament Studies," and it is a worthy example of the lofty scientific spirit of the Department of New Testament study presided over by that indefatigable scholar, Dr. Henry Schumacher.

REV. DR. ROMUALD MOLLAUN, O.F.M.,—*St. Paul's Concept of "Hilasterion", according to Rom. III, 25: An historical exegetical investigation* (pp. 117).

This work forms the fourth volume of "The Catholic University of America New Testament Studies."

Modern exegetes have sought in vain for a satisfactory answer to the problem contained in Romans III, 25, where St. Paul says: "Whom God hath proposed to be a propitiation through faith in his blood etc." The context shows that the term "propitiation" is intimately connected with the doctrines of justification, redemption, and atonement, and Dr. Mollaun's purpose has been to remove some, if not all, of the confusion with which modern exegesis has surrounded the term itself. With that thorough-going scientific method which characterizes all the work of his learned professor, Rev. Dr. Schumacher, Dr. Mollaun has divided the problem into two parts, historical and exegetical. The text itself is treated to an historico-exegetical investigation, and the history of this interpretation to the present time is given in detail. The use of the term in Hellenic literature is given, and its various uses and meanings discussed with an extraordinary sureness of etymological and literary knowledge. The application of the results of this investigation is then made to the text as it is in St. Paul's Epistle to the Romans, and the conclusion is reached—a definite and positive knowledge of the Pauline use of the word.

University of Michigan,

Ann Arbor,

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THE

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ST. JOHN THE EVANGELIST:
SERMON BY BISHOP SHAHAN

PIUS XI PRESENTS MOSAIC OF MURILLO TO
NATIONAL SHRINE

NECROLOGY: HON. N. CHARLES BURKE AND
MR. CHARLES WINFIELD BACHTTELL

WASHINGTON, D. C.

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ST. JOHN THE EVANGELIST¹

That, which was from the beginning, which we have heard, which we have seen with our eyes, which we have handled of the Word of life. For the life was manifested and we have seen, and do bear witness, and declare unto you the life eternal which was with the Father, and hath appeared to us. That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father and with His Son Jesus Christ. (Ep. i., 1-3.)

St. John the Evangelist is one of the great outstanding figures of all history. He comes before us as an original witness to the Divinity of Jesus Christ, as that disciple of John the Baptist, whom the Divine Master called first by the waters of Genesareth. For three generations he bore public and official witness throughout the civilized world that Jesus Christ was truly God, and truly man, and in this long period established and confirmed and deepened that intimate consciousness of the Divinity of Christ which has ever honored the Holy Catholic Church.

"St. John was ever the beloved disciple of Our Lord, and is found nearest Him in all the public events of His life, nor can there be any doubt of the intimate personal relations between the Son of Mary and the son of Salome. None of the apostolic witnesses to the doings and sayings of Jesus Christ possessed more or better first-hand information of the earthly life of the God-Man. Did he not repose on the breast of Jesus at the Last Supper, and did not Jesus, from His Cross adopt him as Son of Mary? Two generations had passed away when he wrote the Fourth Gospel, but in every chapter the life and character of Jesus stand out with photographic accuracy, particularly His teaching, as though John would refute by his own evidence, as eye-witness and daily companion of Jesus, the many travesties of the Divine Master's doctrine that soon arose in the Mediterranean world. Civilized mankind has always admired the profound beauty and the tender human appeal of St. John's Gospel. Long ago he was recognized as the first theologian of the Christian religion, the 'divine' par excellence, the personal friend of Jesus, Who opened to him all the mysteries, all the treasures of His Sacred Heart, and eventually inspired and enabled this modest youth of Jerusalem to compose the Fourth Gospel, that greatest and most influential of all religious books. Its incomparable portrait of Jesus, its sharp conscious insistence on His Divinity, its new doctrine of universal love and compassion, changed almost at once the moral aspects of life in many parts of the vast empire of Rome.

No wonder that from the earliest days of the Christian religion the first chapter of St. John's Gospel should have been cherished with particular affection, known by heart like the Our Father, recited over the sick and the unhappy, and worn on the person. It was a constant reminder that Jesus Christ, true God and true man, was ever with His

Sermon delivered in St. John the Evangelist Church, Philadelphia, Dec. 30. 1923.

faithful people; that neither a hostile world, nor an oppressive government, nor unjust laws, nor fanatic mobs, nor specious learning, nor domestic treason, nor masked heresies, the chief peril of the infant Church, would triumph over His beloved flock.

St. Paul was indeed, the Apostle of the Gentiles, but St. John outlived him among them by forty odd years, most of which time was spent in Asia Minor, the heart of Greek culture and Roman power. He moved freely among its five hundred cities whose marble ruins yet strew the soil. He established nearly all the episcopal sees in that vast province, and his letters to the Seven Churches exhibit the affectionate paternal spirit of his government. Most of his converts were Gentiles, for the Jewish Dispersion nowhere took kindly to the new religion. Before he died whole sections of Asia Minor were Christian, and long before Constantine the majority of its population had accepted the sweet yoke of Christ. Like all the Apostles, he suffered greatly for the name of Jesus. For his confession of the Word of God, he was exiled to the little island of Patmos, is said to have worked in its mines, as a confessor, and suffered cruelly as a martyr at Rome. He died a centenarian at Ephesus, having outlived his Divine Master by about eighty years., Our Blessed Mother by sixty odd years., St. Peter and St. Paul by more than forty years. He preached the religion of Jesus Christ from early youth throughout the vast Mediterranean world and beyond it. When all the other heralds of Jesus Christ, His Apostles and their immediate disciples, had passed away, St. John was still going up and down the heart of the Roman Empire, proclaiming that Jesus Christ was the Word of God, had become man for our redemption, had lived among us, had died on the Cross, had risen on the third day, and had returned to His place with the Father and the Holy Spirit, but would come again to judge the living and the dead. You recognize the Apostles' Creed, but you also recognize the constant teaching of that holy Apostle to whom with St. Peter and St. Paul is owing the conversion of the Western world.

St. John is the consecrated herald of Christian charity; that wonderful agency of love, which alone could transform the despairing and immoral world of his time. Hatred and revenge, oppression and injustice, lust and cruelty, were the order of that century. The Jews, still a great population both in and out of the Empire, thirsted to extinguish in Roman blood the recent destruction of their proud Jerusalem. For centuries the great Midland Sea had witnessed an almost incessant warfare in which the enemies of Rome, east and west, had gradually succumbed until a dozen great states, languages, literatures, and civilizations lay quivering beneath the talons of her eagles. A hard, uneasy peace of exhaustion permitted men to move about freely in this great Roman world, but there was no sense of human unity, of human brotherhood, no belief in a common origin and a common destiny. To the anarchy of the moral order corresponded a universal selfishness. The entire world

knew but one source of justice, one arbiter of law and order, the invincible legions of Rome.

To this great world of one hundred million souls St. John preached ceaselessly the saving doctrine of Christian charity, that is, the love of God and the love of man; the love of God because He hath first loved us, and the love of man because in Jesus Christ God had taken on our common nature, and raised it to the incredible dignity of eternal union with Himself. All the Apostles, it is true, preached this dynamic doctrine of Christian charity, and none more eloquently than St. Paul. But it came from the lips of St. John with a peculiar appeal, for was he not the disciple whom Jesus Christ had loved above all others, and was he not for several years His most intimate companion? The holy, virginal life of St. John and his daily relations for several years with Jesus and Mary, made him an expert, as it were, in the preaching of Christian charity.

On his lips also it had a peculiar success. For nearly seventy years he preached nothing else in the great cities of the empires, notably in the rich and populous centres of Asia Minor. Women, slaves, children, the poor, were probably those who first listened to him, but in time all classes of pagan society were deeply affected by the burning eloquence and the holy life of the great apostle of divine love. Before he died, Asia Minor, the cultural and commercial heart of the Roman Empire, was in large measure won over to the Gospel.

In his long life St. John beheld the spread of Christian religion from Spain to India. He saw the canon of the New Testament closed, perhaps, at Rome. He beheld the rise of active, wide-spread heresies that called for vigorous rejection by the Church. He may have seen the earliest attempts to put the Scriptures into popular Latin. He saw the creation of a multitude of dioceses, each with its own Bishop and clergy. He took part in the establishment of the earliest public worship of the Church. He outlived the earliest popes. In the latter half of the second century venerable Christian Bishops remembered yet his sayings, his insistence on the unity and purity of the Catholic faith, and his fidelity to Christian charity, the foundation of all Christian life. He certainly read the wonderful letter of Pope St. Clement to the Church of Corinth, and may have lived to read the splendid letters of St. Ignatius of Antioch to various Churches of Asia Minor. After the death of SS. Peter and Paul he was for nearly a half century the venerable counsellor of the entire Christian society, and to him is largely owing its successful resistance to the many false philosophies, Greek, Oriental, or Jewish, that struggled tenaciously to graft themselves on the new religion, and but for his vigilance and courage, but for his personal knowledge of the teachings of Jesus, would have perverted it.

It is doubtless to the teachings of St. John and to his intimate intelligence of the place of the Blessed Virgin in our Redemption that we owe many evidences of the veneration of Our Blessed Mother which have

come down from the remotest antiquity. In the last five or six centuries the Holy Rood, that is, the Crucified Jesus with the Blessed Virgin on one side and St. John on the other was uplifted in a multitude of Catholic churches all over Europe, and bore eloquent witness to the love and devotion with which St. John performed all the duties of spiritual sonship imposed on him from the Cross by the Divine Master. But since the death of Jesus Christ, there has never been an age when the Holy Rood was not spiritually visible in the hearts of all faithful Christians, when they did not see in Saint John at the foot of the Cross, a symbol of the abiding love of Jesus for His Mother and a pledge of her intercessory power with the Divine Sufferer. It may be truly said that this scene of Calvary, the most human and affecting moment of the awful drama, throws a flood of light on the dignity and office of our Blessed Mother, on her inexhaustible merits and on the filial love which her Divine Son cherishes for her through all eternity.

FEAST OF THE IMMACULATE CONCEPTION

The Patronal Feast of the University was celebrated on December 8 with the usual splendor. Archbishop Curley sang the pontifical mass. A very eloquent sermon was delivered by Rev. Dr. Bernard A. McKenna. Bishop Shahan, Monsignor Dougherty, and the entire corps of Professors were present in the sanctuary. The musical service, under the direction of Rev. Dr. Gabert, was executed with the usual proficiency, and won the admiration of all.

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Rapid Progress

Rapid progress is being made on the Crypt of the National Shrine. The temporary roof, a substantial covering, will be completed by Easter. Meantime, the Guastavino arches of acoustic tile that form the ceiling are being constructed over a space two hundred feet in length and one hundred and sixty in width. This splendid vault, strong and elegant, is heavily groined throughout, and the groins will be generously decorated in rich ceramic designs whose iridescent colors will relieve the prevailing greys and buffs of the ceiling. The rich wainscoting of Missouri marble is being set, and one of the entrances is already so far completed as to give a very good idea of the finished Crypt. About half of the sixty-two marble columns have arrived and the rest are expected by the spring so that at Easter the scaffolding may be removed and the Crypt made ready for use. These columns, all monoliths, have been gathered from all over Europe, from Africa and from both Americas. Six of them come from Ireland, among them four of Irish rose, a very rare and exquisite marble, costly, and not easily found in monolith. Of special interest is the extensive system of underground ducts that ramify in all directions, and carry the services of heat, light, gas and water, not only for the Crypt, but for the great upper church.

At the semi-annual meeting of the National Shrine Committee, held in Philadelphia, December 18, at the residence of Cardinal Dougherty, the financial report of the Crypt construction was accepted, and satisfaction was expressed that it was being built without incurring any debt, and that our generous Catholic people were contributing enough to meet all contracts, two of them running into six figures.

The Committee represents the Board of Trustees of the Catholic University, and its members are Cardinal Dougherty, Chairman; Bishop Shahan, Monsignor Lavelle, Sir James J. Ryan and Mr. Walter George Smith. Rev. Dr. Bernard A. McKenna is secretary to the Committee. Before separating, the committee authorized Bishop Shahan to undertake the construction of the two northern piers of the great dome of the Church, and considered favorably the use of Roman travertine for the floor of the Crypt on account of its happy blending with all the marble decoration and with the colorful Guastavino ceiling. The exterior walls of the Crypt, built of the finest granite obtainable, stand out conspicuously in the heart of the great natural park of one thousand acres, and already the structure is visited daily by many.

PIUS XI PRESENTS BEAUTIFUL MOSAIC OF MURILLO TO NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Rome, Nov. 21, 1923

Rev. Dr. Bernard A. McKenna,

Very dear friend:

I am glad to tell you that good progress is being made on the Mosaic promised by the Holy Father to the National Shrine of the Immaculate Conception, at Washington.

The Holy Father has personally selected the Immaculate Conception of Murillo in the Prado Gallery at Madrid.

There is in the same gallery another Murillo with a greater number of angels, but the painting selected by the Holy Father is the best, both for the attitude of the Blessed Virgin, and the expression of her countenance. You will agree with me when you see the photograph that I am sending you under separate cover.

In the audience granted by the Holy Father on October 16th, to the Director of the Vatican Mosaic Works, he was commissioned to begin at once on the large Mosaic for the National Shrine of the Immaculate Conception.

The Murillo masterpiece will first be designed after the best copies in Italian galleries. The Director of the Mosaic Works will then go to Madrid and compare his sketch with the Murillo original in the Prado Gallery. On his return, the Roman artists will begin the reproduction in Mosaic of the great painting.

Monsignor Borgongini - Duca
Secretary—Congregation for Extraordinary Ecclesiastical Affairs.

HONORABLE N. CHARLES BURKE

In the person of Judge N. Charles Burke of Baltimore, the Catholic University of America loses one of its Trustees. He died on December 8, at Towson, Md., fortified by the rites of Holy Church of which he had been always a loyal and active member. Judge Burke was born in Washington, D.C., March 27, 1854. He came of old revolutionary stock. His grandfather was a captain in the famous Battle of North Point. His father served in the Mexican War and later in the Confederate Army. Judge Burke was educated at Mount Saint Mary's College and in 1875 was admitted to the Maryland Bar, of which he soon became a shining light. In 1889 he became Associate Judge of the Court of Appeals, and in 1905 was re-elected to that office. His contributions to its legal literature are contained in the Reports of the Court of Appeals and in his own compilation of the decisions of the late Judge McSherry. It has been well said of him that he was an ideal jurist who knew when to blend mercy with justice, and who could condone as well as condemn. When he resigned from the Court of Appeals in 1920, that court addressed a letter to him commending in the highest terms "his judicial temperament, his knowledge of human nature, and his love of justice." He took a very active interest in public life, and rendered great service to the State of Maryland in the various public offices held by him. In 1921 he was appointed a member of the Committee on the reorganization of the State Government of Maryland, and at his death was serving at Counsel to the Public Service Commission. In 1915 he was made Honorary Doctor of Laws by the Catholic University of America and in 1921, was made a Trustee of the University, at the suggestion of his life long friend, Cardinal Gibbons, succeeding the late Charles J. Bonaparte. Bishop Shahan, Monsignor Dougherty, and twenty-five priests attended his funeral. On that occasion Archbishop Curley paid the following tribute to this admirable citizen and exemplary Catholic.

"Our prayerful presence on this sad occasion is to be interpreted as our best mode of offering our sympathy to Judge Burke's near and dear ones. We have not come to euloge Judge Burke. The Catholic who lives up to the dictates of his faith needs no eulogy. Judge Burke needs none. He deserves one. He has pronounced his own eulogy by his life.

"It is appointed for man once to die. Two weeks ago Judge Burke was in this church on the occasion of the administration of Confirmation. He sat there listening with the faith and simplicity of a child. Today he lies here at the foot of this altar which he loved so dearly.

"We have heard much of Judge Burke's life, but I prefer to have a mental picture of him as he hurried to his home, the sanctuary he loved best of all. Never did I have a conversation with him that it did not turn upon wife and children. It is sad to think that today, in the world, the idea of home is gone and that we are thrown back upon club and hotel as our only notion of home life. Judge Burke was a splendid example of one who loved his home.

"In his public life Judge Burke was honest and sincere. He regarded every

trust as something sacred. He served his city and State for their good and not for his own private advancement. That is the desideratum of our day—public men who are honest and sincere, willing to sacrifice themselves for others. When we have such men in public life we need have no fear for the future of our country. Always did he keep before himself the thought that one day he would have to give an account to his God of how he lived his life.

"A man of keen judgment and broad vision, Judge Burke had the faith of a child. I was with him only a short time ago at a meeting at the Catholic University. The rector of that University is here today. I recall how Judge Burke spoke on that occasion. Running through his speech was the note of his dependence upon God. How many are there who say religion is only for women and children? Did Judge Burke lose any of the greatness of his manhood when he came to this altar rail to receive his God in Holy Communion? The real intellectual men are those who fulfill their duties to God. In public and private, Judge Burke's religion meant something to him. The power to do magnificent work for the State came from his fervent faith.

"We are the poorer for his going and the richer because of the beautiful example he has left us. The heritage to his family is the memory of an exemplary husband, father and grandfather. To city and State Judge Burke has bequeathed the memory of a public servant, honest and sincere.

"On the wings of prayer we can follow our beloved friend. Some may think his life is ended. His real life has begun—one, we pray, of eternal happiness."

Judge Burke is survived by his widow, two sons, five daughters, and twenty grandchildren. He was the third N. Charles Burke of his family, and by his life and death conferred upon it lasting honor.

CHARLES WINFIELD BACHTELL

Professor Charles Winfield Bachtell, Instructor in Mechanical Engineering since 1915, died December 27, 1923. Professor Bachtell was born in Baltimore, March 16, 1880, and was educated at Baltimore City College. Later he entered the Navy Yard as an apprentice. After thirteen years of service there he became in 1915 Instructor in Practical Mechanics at the University. In 1918 he entered the Government service and was detailed to the Maloney Chemical Laboratory, where he took part in the experiments that led to the discovery of the Lewisite gas. During this period he contracted the disease that ultimately caused his death. Mr. Bachtell was a convert to the Catholic faith. He was an excellent teacher, and was much beloved by his students. He was entirely devoted to his work and was never so happy as when planning for progress and improvement. He never spared himself even when his health was visibly declining, and to the very end was concerned about his classes and the welfare of his students.

At the funeral Mass, December 29, Father Di Paola spoke very feelingly of our departed professor. The Rt. Rev. Rector and Vice Rector and Very Rev. Dr. Aiken assisted at the funeral. There were also present the Deans of the Faculties and a large representation from the professorial body. Professor Bachtell is survived by his wife and an only son. *May he rest in peace!*

MAR 25 1924

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NO. 2

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NEW COLLEGE OF ST. BONAVENTURE

FEAST OF THE CONVERSION OF ST. PAUL

NEW CATHOLIC UNIVERSITY IN HOLLAND

THE IMMACULATE CONCEPTION AND THE NEW WORLD

RELIGIOUS TRAINING OF THE YOUNG

DISCOURSE BY BISHOP SHAHAN

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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NEW COLLEGE OF SAINT BONAVENTURE

Bishop Shahan, Rector of the Catholic University of America, the heads of the various houses of study conducted by religious orders at the University, and other distinguished guests were present when Archbishop Curley blessed the Convent of St. Bonaventure, the new House of Studies that has been erected at Brookland by the Friars Minor Conventuals. The ceremony took place November 20, 1923.

Following the blessing of the Convent by His Grace, Bishop Shahan consecrated three of the seven altars in the chapel of the new building. The new house will be for the students of the order who are in their fourth year of theology. Following the ceremonies, luncheon was served in the new house, at which the Archbishop was the guest of honor. His Grace welcomed the Friars to the Catholic University and expressed his sincere well wishes for their success and prosperity in their new home.

The Friars Conventual came to this country in 1860 from Italy and Bavaria. There are two provinces of the order in the United States, the province for Polish-speaking priests, with the mother-house at Buffalo, and the province for English-speaking priests, with headquarters at Syracuse, N.Y. The Friars at the University are from the Syracuse province.

Very Rev. Leo Greulich, O.M.C., Provincial, came from Syracuse to attend the ceremonies. In addition to other representatives of the Friars Conventuals, the Archbishop and Bishop Shahan and the heads of the various houses of studies, there were present at the ceremonies and luncheon members of the faculty of the Catholic University and a number of pastors of Washington churches. The superior of the new convent is the Rev. Dr. Raphael M. Huber, O.M.C. The new convent is the fiftieth built by the order in the United States. The new building is situated on a triangle, bounded by Michigan avenue, Seventh and Monroe streets, and is a three story structure of tapestry brick, with accommodations for 23 students.

FEAST OF THE CONVERSION OF ST. PAUL.

The Feast of the Conversion of St. Paul, patronal feast of the Faculty of Theology, was celebrated on January 25. Solemn High Mass was celebrated by Rev. Dr. Henry Schumacher, Professor of New Testament Exegesis, at which all professors and students of the Faculty were present. Bishop Shahan and Monsignor Dougherty occupied places in the Sanctuary. In the evening a musical and literary entertainment was offered by the theological students. Five excellent papers were read: The World of St. Paul, by Rev. Andrew E. Robinson, of Cincinnati archdiocese; St. Paul the Convert, by Rev. John H. Kennedy, of the Oblate Fathers; St. Paul the Missionary, by Rev. John J. Considine, of the American Foreign Mission Society; St. Paul the Teacher, by Rev.

John Conlon, of Los Angeles diocese, and St. Paul and the World Today, by Rev. Thomas V. Cassidy, of Providence diocese.

The musical program was executed by students of Divinity Hall, the Oblate House of Studies, and Basselin College, under the direction of Dr. Abel Gabert. A notable number was the hymn "Quos in Hostes, Saule tendis," from the eighteenth century diocesan breviary of Vienne in France. The violin pieces of Mr. Leo G. Burke, Oblate student, were cordially applauded.

At the end Bishop Shahan summarized the five theological papers, and showed that, however brief and condensed, they presented an excellent resumé of the public ministry of the great Apostle of the Gentiles, and offered, as it were a mirror of the spirit which should animate every Catholic priest, particularly at a time which tends rapidly to identify itself with the social and moral conditions of the Pauline age.

NEW CATHOLIC UNIVERSITY IN HOLLAND

The prophecy of Monsignor Paredis, first Bishop of Roermond after the restoration of the Dutch Hierarchy in 1853, the day-dream, for twenty years past, of two million Dutch Catholics, has been fulfilled in Nymegen by the opening of a Catholic university. It is the seventeenth canonically erected since the secularization by Protestantism and Humanism of the specifically Catholic Universities of the Middle Ages. Belgium set the pace in 1834 by the re-opening of the former Catholic University of Louvain. It was followed in succession by Ireland, France, Canada, Asia Minor, the United States, Switzerland, Chili, Argentina, Poland and Italy.

At the inaugural ceremonies Catholic Holland was represented by all its Bishops, by the Superiors of the Religious Orders, by delegates from all the dioceses, from the Catholic Colleges and scientific associations and by members of both Houses of Parliament; and cultured Protestant Holland, by delegates from the existing universities, state province and city officials.

The celebration began with a Pontifical High Mass celebrated by the Archbishop of Utrecht, Monsignor Van de Wetering and it unfolded itself through various discourses, the blessing of the buildings and the presentation addresses of the Municipality, to the lengthy inaugural oration by the first Rector Magnificus, Monsignor Jos. Schrynen. To hold at the baptismal font, as it were, this infant institution of Dutch higher learning, Dr. Schrynen gave up a professorship at the University of Utrecht. His discourse recounted in large strokes the genesis of the new school and stressed the advantages that would accrue to the Holland Catholic citizens from a culture essentially their own. That culture was not to enter into conflict with the other cultural factors of the land, but would work in harmony with them for the common weal.

The new university begins with a select corps of professors. It comprises Dominican theologians, Jesuit philosophers and litterati, a Fran-

ciscan friar, a Carmelite monk, secular priests and a pleiad of German, Belgian, Austrian, and French savants—all men of repute in their respective specialties.

The language difficulty for the foreign lecturer is easily solved in Holland; for the youths entitled to matriculate for University studies are supposed to know, and in fact do know, the principal world languages. Hence the professors may lecture in the language of their own choice.

Verily, in their emancipation and ascension movement, Dutch Catholics have proceeded at high speed. Fifty years ago they scarcely owned enough of this world's possessions to open a private elementary school; and when they had the pecuniary means, there was no Catholic teacher to be had. And then, it was often in a rented upper room of some city dwelling that the lone Catholic dispenser of the three R's congregated his pupils. Now they open a university with an élite of professors of their own land and faith, as highly esteemed as any by friend and foe, with, in addition, a galaxy of men from other lands, men who have long since won laurels in the world of ideas and intellectual attainments, yet are proud to give up professional chairs in the great universities of their own countries to teach in the newly-born Catholic University of little Holland.

No wonder the delegate of the Catholic population of Nymegen concluded his address to the Rector Magnificus, to whom he was presenting his co-religionists' gift of welcome—a massive silver chain of rare workmanship and allegorical design, and a rose-wood gold mounted mace—with the words: "When, at the hour of noon today, upon the first words of His Grace the Archbishop's inaugural prayer, the St. Catherine Bell of St. Stephen's Church belfry will ring for the first time, after three hundred years, for a Catholic celebration, the heart of every Catholic citizen of Nymegen shall thrill for joy and feel that our father's battles for the Faith and their steadfastness in preserving it were not in vain, that the glory of the Middle Ages has come back to us and that our city is once again the abode of Roman Catholic lore and Roman Catholic culture."—*N. C. W. C. News Service*.

THE IMMACULATE CONCEPTION AND THE NEW WORLD

BY BISHOP SHAHAN

When Columbus and his men celebrated for the first time in the New World the Feast of the Immaculate Conception they opened in gratitude and joy the history of Our Lady's glory and honor over the immense spaces of the new continents hitherto closed to the Gospel and its civilization.

It is a long cry from the leafy bower of a West India island to the many splendid temples dedicated to Mary Immaculate in both Americas, but these four centuries are in no way so united as in the devotion to

Mary Immaculate, the public traces of which are scattered all over the face of American nature, amid the haunts of men, North and South, and in their religious and social life. "Jesus Christ is the God-Man and Mary Immaculate is His Mother," was the epitome of faith that opened like a golden key, the hearts of innumerable millions sitting hitherto in the shadows of moral darkness.

Within a century this divine message circled the entire New World, was confirmed by glorious martyrs, overcame paganism and opened on all sides the way to a better and richer life for American mankind. The new religion, universal in its appeal and profoundly humane in its temper, was a religion of love, divine and transforming, calling only for docility and good-will and acting in a warm sun-like way on all the obstacles that the adversary could raise against this new crusade. For the conversion of the New World was a crusade, and its temper, urge and means were precisely those of the spiritual crusaders who long bore aloft the Cross in the Orient and now raised the same holy symbol in the West. They preached always that consuming love of the Crucified One which St. Francis had miraculously re-vivified in Europe and which had already in many ways restored to Christendom its original spirit and content, its universal value and its irresistible appeal. But they also preached Jesus Christ the Son of Mary, the Immaculate Mother of God, and emphasized at all times the wonderful double element, divine and human, in our Redemption.

During these long centuries North America claims its large share in this ever-increasing devotion to Mary Immaculate, culminating in the solemn dedication of the American Catholic Church to her (1886) by the Fathers of the Second Plenary Council of Baltimore. The first missionaries of the New World were well advised indeed to present the Crucified One to their neophytes as the Son of Mary Immaculate. American womanhood could not but sense at once what the great message meant for them in the way of emancipation from all the burdens and woes that paganism has ever imposed on the weaker sex. They rose at once to the highest level of spiritual equality, and the new reverence for womankind, thus engendered, was no small element in the Christian civilization of the aboriginal peoples, a repetition in the New World, as it were, of the religious office of chivalry in the Old World.

"La Purissima" became the ideal of Christian cleanliness of life, of self-respect and moral decency in the social relations, the ordinary channel of divine graces for the conduct of family life, the bright moral star before whose beauty the obscenity of savage life weakened and was vanquished. Without the example of Mary Immaculate the missionary would have been helpless in the presence of the deep-seated moral perversity that met him on all sides and was the chief cause of his anxieties and his failures.

If the Gospel of Christ won over so soon the peoples of the New World, it was surely because it was a religion of love. Under no other aspect

could such an exalted message have overcome so rapidly the immemorial reign of Satan among those countless tribes. But in no other way also could this incredible message of Divine love have been better exemplified than in Mary Immaculate, or brought more happily within the scope of their experience.

Within the orb that sheltered the appealing figures of the Mother and the Divine Child they saw and felt the mysteries of Divine love and all-power and wisdom, of humility and poverty, of suffering and sacrifice in the God-Man, as they were first revealed by Him and made the source of a new and perfect life. The savage who cut his Madonna on bark or on shells could have looked across the ocean and the centuries and felt himself close kin to that Christian artist of the second century whose Madonna in the Catacomb of Priscilla echoes forever the glorious prophecy of Isaias: "A Virgin shall conceive and bear a child."

During their administration of the New World, its European masters were devoted to the honor of Mary Immaculate, and co-operated in every manifestation of zeal for her glory as Mother of God. Franciscans of Spain and Jesuits of France were ever her tireless advocates, and through them American forest, plain and river reechoed the popular faith of the ancient churches of Europe. Eventually they impressed on the society they controlled a perfect sense of the office and power of Mary Immaculate in the development of Christian faith and works. Whoever undertakes a history of Mary Immaculate in the New World will be able to illustrate richly not only its religious and ecclesiastical life since the discovery, but also the development of civilization in both continents.

EDUCATION WEEK SERVICES

Education Week was observed very successfully November 21 and 22. Wednesday, November 21, Rev. Dr. McCormick spoke on "Teaching as a Profession," and Rev. Dr. McVay on "Physical Education." Thursday, November 22, Monsignor Pace spoke on "Private Schools and Democracy;" Rev. Dr. Jordan on "Catholic College Leadership;" and Rev. Dr. Johnson on "The Catholic College and Citizenship." Right Rev. Bishop Shahan presided. The services took place in the Assembly Room of McMahan Hall, between noon and one o'clock each day, and there were present over three hundred ecclesiastics, Sisters, and lay students.

RELIGIOUS TRAINING OF THE YOUNG

BY BISHOP SHAHAN

The failure of force, diplomacy and politics to restore the world to normal conditions of peace and prosperity is traceable to the materialistic theories of education which for more than a century have dominated the Western world. During this period its writers and publicists, its political and social agents, have ousted from every place of vantage or

influence the older, more spiritual and more humane, theories of education. They have drawn to their side the public funds, and through them have obtained the prestige of success. They have been as a rule hostile to all religious training of the young, and they are responsible, in last resort, for the conditions which, both before and since the Great War, have so grievously weakened the moral order as created by Christian faith and discipline. What better evidence could be asked of the failure of this materialism in the higher phases of education than the alarming collapse of public morality now so patent to all? The statistics of divorce and suicide, of juvenile crime and personal violence; the growing contempt for law and its twin contempt of human life, are undeniable. Letters, art, music and the drama, once a noble pedagogy of the people, have become commercialized, and their once rich service to Christian civilization has greatly diminished. Impurity, obscenity, moral corruption in many forms, with their consequent cynicism and pessimism, forerunners always of decadence, and destructive of all creative joyous energy, come daily more boldly to the front, and defy criticism. One does not need to peruse the chronicle of ancient Roman morals to foresee the results of such an order of education when allowed time enough and the free working of its own inexorable logic.

There is a remedy for these unhappy conditions. It is the religious training of the youth of the nation, undertaken with a whole-hearted conviction that a Christian life is the best asset of every individual, and that a great society based on the Gospel, letter and spirit, is more powerful for good than the learning of a thousand centuries. The Christian family with its code of rights and duties, consecrated by immemorial usage, offers the first elements of such religious training, and should be protected and encouraged in its exercise. When parents can no longer meet their obligations in this respect, they should be free to confide their children to teachers of their own choice, with the understanding that religious and secular training shall go hand in hand; that while the child acquires regularly all that is necessary for the intelligent exercise of the duties and rights of citizenship, it shall also learn what God and the soul mean for the follower of the Gospel, what are the Christian views of man's nature and destiny, of human life and its proper uses, of the hereafter. Such religious training, enhanced by the example of the teacher, would plant normally in the young and docile mind the true knowledge of good and evil, right and wrong, virtue and vice, sin and its penalties, justice and charity, and all the age-old moral truths on which our civilization, broadly speaking, arose, and which are yet its secure basis. Men and women in whom the moral sense has been properly developed from childhood would freely recognize their responsibilities as citizens. They would take an active interest in public affairs. And they would see to it that only those are placed in public office who are morally fit to make laws and administer justice.—*Washington Post*, Dec. 23, 1923.

BISHOP BURKE'S LIBRARY AND COLLECTION OF COINS

The University has received the library bequeathed to it by the late Bishop Burke of St. Joseph, Mo. The books are three thousand in number and contain many of the best modern historical works in the English language. The University has also received from the estate of Bishop Burke a valuable collection of ancient papal coins and also many secular coins of the eighteenth century, among them some that are extremely rare. Bishop Burke had previously given to the University his fine Dante library, which now reposes in the Main Library and comprises one of the most treasured portions of the University's collection.

The Library has also received a reproduction of the famous "Jefferson Bible," published by Thomas Jefferson in 1819, as "The Life and Morals of Jesus Christ." The volume was printed in 1904 by the Government Printing Office for distribution among the members of Congress. It gives the Greek, Latin, French and English texts of the New Testament said to have been used by Jefferson in his compilation.

BOOK REVIEWS

PRAELECTIONES COSMOLOGIAE. By J. M. DARIO, S.J., G. Beauchesne, Paris, 1923. Pp. xii, 462.

In the Encyclical "Aeterni Patris," Pope Leo XIII urged teachers and students of philosophy to combine *nova et vetera*. The author of the present volume has accomplished this in a considerable portion of the field of Cosmology. As he states in the preface, his aim is to adapt the teaching of the Schools to the findings of modern physical science. Emphasis accordingly is laid upon those problems to the solution of which recent investigation has so largely contributed. Various theories regarding the structure of matter are discussed at length. Abundant references to the literature of the subject are supplied. While the text for the most part is Latin, as the title of the work indicates, there are numerous passages in French. By this means, the views of the modern authors cited are more accurately given and the value of scientific terminology is preserved. On the other hand, the Scholastic method is freely employed both in the presentation of arguments and in the discussion of objections.

The author, preferring the narrower meaning of "Cosmology," has limited his treatment to the world of non-living things. Biological problems are thus excluded. The question of cosmic evolution is not mentioned. And though miracles are discussed in detail, theories regarding the origin of the cosmos are omitted. The general conclusion is that the Scholastic doctrine concerning the nature of material substance and the dependence of matter on spirit is more satisfactory than modern theories.

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THE IBERO - AMERICAN LIBRARY

NATIONAL SHRINE NOTES

PIUS XI AND THE CATHOLIC ENCYCLOPEDIA

WASHINGTON, D. C.

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PRESENTATION OF THE IBERO-AMERICAN LIBRARY BY
MR. AND MRS. DE OLIVEIRA LIMA

On the date of the celebration of the Fourth Centennial of the birth of the great Portuguese poet Luis de Camoens, the Catholic University of America dedicated the famous Ibero-American Library donated by Dr. and Mrs. de Oliveira Lima. The Library contains 40,000 books including some copies of which no duplicates can be found anywhere else in the world.

The exercises of the opening of this new branch of the University were among the most interesting ceremonies ever celebrated in Washington. There were present the Spanish Ambassador, the Charge'd Affaires of Portugal and Mme. Leal, Dr. Carlos Aldunate, former Secretary of State of Chile, Dr. Roberto Goncalves, Secretary of the Brazilian Embassy, Dr. Ignacio Calderon, former Minister of Bolivia in Washington and Mme. Calderon and a great number of diplomats representing nearly all Latin countries of Europe and America; also distinguished members of the resident colonies of Portugal, Brazil, Spain, Italy, France, Ireland, Belgium, Luxemburg, Poland, Germany, Russia, Hungary, Czechoslovakia, Greece, Syria, India, Philippine Islands and nearly all countries of Spanish America. The Pan American Union was represented by Dr. Rowe, Director General and Mr. Franklin Adams, Counsellor.

The ceremonies were presided over by the Right Reverend Bishop Shahan, Rector of the University, who was accompanied by the Vice-Rector, the Director of Studies, the Deans of the different schools, professors and directors and members of the various religious houses of studies affiliated with the University.

DR. MANOEL DE OLIVEIRA LIMA, in presenting the Library, spoke as follows:

"Right Reverend Bishop, Ladies and Gentlemen:

"I am indebted to the Catholic University of America for two of the most gratifying days of my life: the day of last month when I started my course of International Law in this same room, and this day in which I present to the venerable Rector the Library I have donated, a Library of 40,000 volumes, collected by me in forty years of time, book by book, pamphlet by pamphlet. These are really happy days, because I somehow feel in both that my life will not have been a useless one. I consider in fact the teaching of International Law, that is, the effort to spread its principles of human concord, as a logical and apt corollary of my quarter of a century of diplomatic life. The opening of this Library, with its General Section and a Section specially Ibero-American, and more specially Portuguese-Brazilian, will not only add greatly to the material offered to the students of this country for a scientific knowledge of our countries, but will surely contribute to stimulate such studies and become in this way the best foundation of the Ibero-American Institute which Right Reverend Bishop Shahan was able to foresee. My intention fully corresponds to his idea and explains my donation.

"This Ibero-American Library is not destined to be a necropolis of old books, many scarce and valuable. It will be in close contact with the cultural centers of Latin America, in order to obtain new publications and so afford the readers a contemporary view of its intellectual movements. I mean to devote to it, as well as to my chair, the best of my experience and all my diligence.

"The date chosen for this inauguration is supposed to be the fourth centenary of the birth of Camoens, the great Portuguese lyric and epic poet, one of the greatest poets of all ages. The Catholic University of America celebrates in this way that famous name and gives a new proof of its truly catholic or universal spirit which Bishop Shahan has so cleverly and carefully developed, knowing how to combine in his mind an earnest nationalism with an intellectual, broad-minded, far-sighted internationalism. The Pan-American cause owes him much for his zeal in this field. I gladly answer his sympathy for our Latin race and our Latin culture. In the future a chair of Portuguese language and of Portuguese and Brazilian history and literature will be founded, with fellowships intended to encourage and aid students of these subjects.

"It is a great pleasure and honor for me to see here present the Chargé d'Affaires of Portugal, the country where I received my education from some of the most remarkable minds that the Iberian Peninsula produced in the last century. I cordially greet Mr. Mendes Leal, who is a distinguished scholar and diplomat, and express to him personally the friendly feelings and the admiration I nourish for his country."

The Chargé d'Affaires of Portugal, DR. AUGUSTO MENDES LEAL, representing the Minister of Portugal, said:

"Right Reverend Bishop, Ladies and Gentlemen:

"I deem it a great honor and pleasure to be with you in this magnificent University which attracted my attention while I was in Rome as secretary of the Portuguese Legation to the Holy See.

"My interest in Catholic Universities was and is so great that I have read many documents about them and I have made a report on the matter, in which I referred to Dr. Lima's splendid offer of a great Portuguese Library to this University, and when I did so I knew that I was writing about a gentleman well known and greatly esteemed in Portugal.

"It would be sufficient to say that Dr. Lima is a graduate of the Faculty of Letters of Lisbon and that he very ably inaugurated the Chair of Brazilian studies created some years ago by the Portuguese Government. I take pleasure in adding that Dr. Lima has written a very important book on the last Portuguese Sovereign of Brazil, King John VI, recognized honorary Emperor of Brazil after the Brazilian Independence, which, let me mention, was obtained without any great opposition and was almost immediately followed by a great friendship between the two countries. This friendship was reaffirmed a short time ago when the former President of Portugal, Dr. Almeida, paid an official visit to Brazil.

"I must not fail to emphasize the fact that Dr. Lima kindly chose for this meeting a day which calls to mind the birth of a literary genius who ranks among the greatest of the world, the Portuguese poet and warrior Luiz de Camoens. I thank Dr. Lima very much for this kindness to the land of his forefathers, and I hope that the splendid offer just mentioned may aid in letting the people of this great country know more of the very rich literature of Portugal.

"Being in this Catholic and American University and speaking of a Brazilian gentleman, I avail myself of the opportunity to say that I am a fervent friend of Brazil, which I have reasons for loving almost as much as my native country, and to express my sincere wishes for the continued prosperity and honor of the Roman Catholic Church and the United States of America.

"Let me say in conclusion that I am very grateful for the invitation to attend this interesting meeting, and for all kind references to my beloved country."

DR. SIQUEIRA COUTINHO, Associate Professor in charge of Latin American History in the University, acted as Secretary, read the telegrams received by the University on this occasion, and made the announcements.

RIGHT REVEREND BISHOP SHAHAN closed the exercises by the following reply to the discourse of Mr. Lima, in which the Right Reverend Rector emphasized strongly the gratitude of the Catholic University for the splendid gift of the Lima Library.

"*Dear Friends:*

"The best words can express but poorly the gratitude of the Catholic University of America for the truly munificent gift which Mr. and Mrs. Lima, '*par nobile fratrum*', present to us this day. This gift is truly unique. Seldom if ever before have husband and wife co-operated for so long, so cordially, so intelligently, in so many parts of the world, to create an intellectual capital of such size and significance. In this respect the proud old Roman note of equality happily holds good: *Ubi tu Gaius ibi ego Gaia*. Slowly, persistently, with the best opportunities and with highly trained judgments, counting no sacrifice too great, they have gathered into one noble collection the best works concerning the history, law, institutions, literature and antiquities of their beloved Brazilian fatherland, and incidentally of all South America. This collection, unsurpassed in its way for the knowledge of the great continent opened to the children of ancient Europe by the faith of Columbus and the generosity of Isabella, they have chosen to donate to the Catholic University at Washington as an eloquent and permanent pledge of the good-will of the Ibero-American world to the United States of America. We are privileged indeed to assist at the birth of a pacific and humanizing institution which belongs with the Christ of the Andes, the Panama Canal, and the new conquests of space, among the most beneficent agencies of peace throughout the New World.

"This Ibero-American Library of 40,000 volumes, even if it were here and now arrested in its development, would be a benefaction of the highest order, completing and rounding out, as it does, various other important collections of the same nature at the National Capital. Washington today rivals Rio Janeiro in the number and value of its Portuguese books. Indeed, it now possesses literary treasures, Portuguese and Spanish, not to be found in all Latin America and the time may not be far distant when no Latin American writer will consider his bibliography complete until he has radioed to Washington for the latest acquisitions.

"Mr. and Mrs. Lima, however, in transferring to us these fruits of a life-time of study, labor, generosity, and sacrifice, are not content that we should be merely caretakers of a splendid necropolis of Ibero-American genius. They wish this great collection of books to serve as a workshop of every intellectual activity that finds an outlet in the thought and life of Latin America. And for us of the New World what is more important than these twenty-one Latin-American republics, cast in the mould of the American Constitution, ensouled from the beginning by its pure political spirit and its noble humanitarian genius? We are, of course, the offspring, the children of Europe, but to the sixty-five millions of South America we are bound by very subtle and powerful ties of brotherhood, the common and simultaneous conquests of vast and unknown regions of the earth, and the common self-emancipation from the governmental ideas and institutions of the Old World. In this region of thought the Ibero-American, Anglo-Saxon, Celt and Teuton and Slav, and all the human elements of the New World, are citizens of a common fatherland, in which the free, original, and human-kindly American spirit, North and South, draws together closely, increasingly, the entire mankind of the New World. It is the hope of our generous benefactors that this Library may become at once a living center of study, research, and publication in the vast domains of Latin American language, law, government and administration; in social science and education; in religion and theology; in natural and applied science; in antiquities and ethnology; in every kind of knowledge and endeavor that tends to lift our common American mankind to higher levels, spiritual and material, believing, with Silvio Pellico, that men have never hated one another except because they did not know one another.

"In other words, they believe that this Library can and ought become a clearing-house for the best thought of the New World, North and South. New books, the best reviews, the representative press, will enrich these shelves from year to year, until the dream of a separate building becomes a reality, and the Ibero-American Institute acquire that additional guarantee of permanency and efficiency.

"To their donation of the Ibero-American Library, Mr. and Mrs. Lima have added many works of Brazilian art, and to crown their generosity they have made known their intention of founding a Chair of the Portuguese language and several scholarships for a wider diffusion of

the language in which Magellan and Vasco de Gama made known to Europe their enlargement of the bounds of the earth. Fortunately, it is no longer necessary to emphasize the motives of a more general knowledge of the noble languages, Portuguese and Spanish, through which one half of the New World fulfills its mission on earth. Not only the advantages of industry and commerce, but a host of interests, literary, scientific, social, educational, historical, solicit an intimate knowledge of these deep channels of human intercourse through so many centuries and over so vast a portion of the earth. Who would not rejoice that he or his children were masters of the noble idiom in which, to speak only of history, a Balme or a Menendez y Pelayo laid bare the secret springs of human errors or the power and range of those esthetic ideas that are like the tide and winds of human thought, or an Herculano or a Gama Barros pointed out the spiritual sources of the discoverers? Who would not be proud that he was able to wander at will through the book-shelf of volumes in which a Manoel de Oliveira Lima has for thirty years interpreted for the world the soul of Latin America? In this long period he has woven, the world over, a network of the happiest relations between his native country and the intellectual society of Europe and the United States. On this occasion, the most honorable of a long career of honor, and the dearest to him, be it our duty and pleasure to pay a tribute to this foremost scholar of Latin-America, patriot, diplomat, historian, man of letters, and bibliophile.

“May we not consider it a happy omen that the Ibero-American Institute is founded in Washington while the fourth centenary of the birth of Camoens, the great poet of Portugal, the first mastersinger of a new order of life, is being celebrated! Poet, lover, soldier, rover, critic, historian, he touched with the magic finger of romance the endless waters and the interminable lands that, with other heroic adventurers of Portugal, men of Europe traversed for the first time. If he closed the annals of medieval literary art, he opened, with the rich music of his verse that glorious chronicle of Portuguese life and thought, of which the Lima Library has saved for us so many a page, and thereby pays an enduring homage to the varied and ill-starred genius of the most sublime singer among the sons of Lusitania.”

After the exercises all present paid a visit to the different sections of the Lima Library. Its rare books, manuscripts, engravings, paintings, folios, first editions, were highly admired by the numerous scholars who attended the ceremonies.

DR. PURCELL DONATES RARE BOOKS

Two rare collections of Catholic Americana were recently presented to the University library by Dr. Richard J. Purcell, Associate Professor of American History. One of the collections, *The United States Catholic Magazine*, the University has been seeking for the past twenty years. It was one of the first Catholic periodicals to be published in the United States. Printed by John Murphy, of Baltimore, the first number appear-

ed in 1842 and was called the Religious Cabinet. The title was changed in 1843 to the United States Catholic Magazine and was issued periodically until 1848. There were seven volumes published before the magazine was discontinued. Dr. Purcell's collection contains all seven volumes and is believed by the library authorities to be one of the few complete collections in existence.

The other collection given to the library by Dr. Purcell is a set of the Propagation of the Faith, a Catholic publication issued in the United States from 1831 to 1876. The collection which is nearly complete, includes the three first volumes of the publication which were printed in French. Also included in Dr. Purcell's gift is a set of the Annual Reports of the American Historical Society, valuable not only as a record of the work of the society but also as a compilation of scientific reports on historical subjects.

NATIONAL SHRINE NOTES

Workmen recently began excavating for the foundations of the massive dome of the National Shrine of the Immaculate Conception, the splendid church edifice now under construction at the Catholic University. Each of the four foundations is to be 62 feet square and 9½ feet deep, of reinforced concrete. Forty-nine tons of steel will be used in each section, and each foundation will be capable of sustaining a weight of 18,500,000 pounds, or a total weight of 74,000,000 pounds.

Contributors are invited to purchase any of the following:

Marble wainscoting (10,000 square feet) \$5.00 per square foot. Small section, \$25.00; large section, \$50.00.

Guastavino tiled ceiling (20,000 square feet) \$5.00 per square foot. Small section, \$25.00; large section, \$50.00.

Marble floor (20,000 square feet) \$4.00 per square foot. Small section, \$20.00; large section, \$40.00.

Four small Formosa columns (each with base and carved capital, \$ 150.00

Fifteen stained glass windows, each 800.00

Fifty columns, each one complete—base, carved capital, cornice and setting, 1,750.00

Fifteen marble altars, each, 3,000.00

Eight large columns, each one complete, base carved capital, cornice and setting, 3,000.00

Two marble vestibules, each one complete, 6,000.00

Fifteen apse chapels, each complete, 10,000.00

Three large apses, in each apse five complete chapels, 50,000.00

Two oil paintings—one of Pope Leo XIII, and one the "Madonna of the Doves"—were presented recently to the National Shrine of the

Immaculate Conception, now under construction at Catholic University. They are the gifts of a New York woman who brought them from Ireland. The picture of Pope Leo XIII was at one time the property of the Bishop of Cork, sent to him as a special gift from Rome.

Rapid progress is being made on the Crypt of the Shrine and it will be completed by the fall. The Guastavino arches of acoustic tile that form the ceiling are being constructed over a space 200 feet in length and 160 in width. This vault is heavily groined and will be decorated in rich ceramic designs.

PIUS XI HONORS THE EDITORS OF THE CATHOLIC ENCYCLOPEDIA

The editors of the Catholic Encyclopedia have received beautiful silver medals from His Holiness Pius XI in acknowledgment of a set of the Encyclopedia sent him for his personal use. The Pope expressed his admiration of the work through Monsignor Mercati, the Vatican Librarian, who transmitted the five medals, one of which is to be given to the heirs of the late editor-in-chief, Charles G. Hebermann, as a remembrance. The other four medals were awarded to the present editors: Dr. Condé B. Pallen, Right Reverend Thomas J. Shahan, rector of the Catholic University; Right Reverend Msgr. E. A. Pace, and the Rev. John J. Wynne, S.J.

"At an audience last evening, Our Holy Father Pius XI, referring to your letter handed me five medals, one for each of the editors of the Encyclopedia," Monsignor Mercati wrote to the Rev. John J. Wynne, S.J., to whom the medals were sent. "requesting me to express to them his thanks. I could have requested the Secretariat of State to acknowledge this letter," he said, "but I am retaining this scientific work for personal use, so as not to need to borrow it from the Apostolic Library.

"Very much gratified with this honorable commission, I hope to do justice to this act of His Holiness, as a demonstration not only of his satisfaction, but above all his appreciation of the possession of such a work, and of the favor of acquaintance with its editors. Indeed, this treasure is not only complete, rich, full of information, 'up-to-date,' but also such that anyone can with confidence use it for instruction on any subject, for which reason it is indispensable. Happy those who know the language, and blessed all who possess the work."

Last year the Pope requested a set of the Catholic Encyclopedia for his personal use. One was sent him in the famous de luxe edition, of which only twenty-six sets were published. Each bears the autograph of the late Pius X, is printed on Japanese paper, bound in vellum beautifully tooled and enameled, and illustrated profusely with color prints and gravures by Goupil of Paris.

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THE PERSONALITY OF SAINT THOMAS AQUINAS

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SYMPOSIUM: THE PERSONALITY OF ST. THOMAS AQUINAS

Assembly Room, McMahon Hall, March 6, 1924, Commemorating
the Sixth Centenary of his Canonization.

On the evening of March 6, the Professors and Students of the Catholic University of America assisted in McMahon Hall at a Symposium in commemoration of the Sixth Centenary of Saint Thomas Aquinas. The general subject of the papers was: "The Personality of Saint Thomas."

The speakers discussed the Angelic Doctor as Student, Thinker, Lover of Truth, Teacher, Writer, and Traveller. The scholarly papers have been collected in this issue of the BULLETIN as a memorial of the auspicious event, and of the University's co-operation in the world-wide recognition of the many-sided genius of the great Dominican called forth by Our Holy Father, Pius XI.

THE STUDENT.....	<i>Rev. Dr. J. J. Rolbiecki</i>
THE THINKER.....	<i>Rev. Charles A. Hart, M.A.</i>
THE LOVER OF TRUTH.....	<i>Rev. Dr. Donald A. McLean</i>
THE TEACHER.....	<i>Rt. Rev. Dr. Edward A. Pace</i>
THE WRITER.....	<i>Rev. Dr. James H. Ryan</i>
THE TRAVELLER.....	<i>Rev. Dr. Ignatius Smith, O.P.</i>

ST. THOMAS AQUINAS THE STUDENT

Rev. Dr. J. J. Rolbiecki

Thomas Aquinas takes his place among the few truly superior intellects which have made their appearance during the long ages of man's history. He is superior not only on account of his marvelous mind, but also on account of the vast amount of knowledge which was encompassed by his great mind. As we are interested in the education of celebrated artists and writers, the studies of famous scientists and discoverers, so we shall ever be curious to learn something of the student life of the greatest thinkers of the world.

The biographers of Aquinas relate that even as an infant he was fond of books and that he took great delight in turning over the leaves. One has reason to state that the student life of St. Thomas really began in the renowned Abbey of Monte Cassino. We are told that even in his earliest years in school he manifested unusual ability and excited the admiration of his preceptors. Tolomeo da Lucca asserts that he studied grammar and poetry and began the study of logic and philosophy while he was at Monte Cassino.

In the year 1234 Thomas was sent to the University of Naples. He most probably lived at one of the Benedictine houses in Naples while he attended the lectures of the celebrated teachers attracted to the University by Frederick II. At Naples Thomas studied rhetoric and humanities under Peter Martini, philosophy under Peter of Ireland, and, as Tosti asserts, some theology under Erasmus, a noted Benedictine. We have practically no details of his life as a student at Naples, except the general statements that he excelled in studies and deportment. However, Malvenda gives an incident from the life of Thomas at Naples which plainly evinces his decided superiority. It was customary for the students to take turns in repeating the lectures of their professors. Thomas did not simply repeat the lectures, but he even improved upon them. One can understand that it was but natural that he should soon become well known in Naples. During his sojourn in Naples he became acquainted with the Friars Preachers and eventually was received into the order. His superiors decided to send him to Cologne in order that he might continue his studies under the direction of Albert the Great.

He journeyed to Cologne, by way of Paris, with the general of the order, John of Germany. It is recorded that when Thomas and his distinguished companion came in view of the city of Paris, Thomas was asked by him what he would give to be king of that city. Thomas replied that he would prefer to have a copy of St. John Chrysostom's treatise on the Gospel of St. Matthew. Thus he showed his decided preference for the life of a student and religious.

St. Thomas is said to have been quite different from his companions in the school of Albert the Great. Owing to his silence and his avoidance of their noisy discussions and ostentatious argumentations, he was judged to be quite mediocre, even obtuse, hence he was dubbed the great, dumb Sicilian ox. This was also on account of his being rather stout and on

account of his even temperament and placid disposition. Thomas may have been somewhat naïve or at least he appeared to be so, owing to absorption in his studies. However, he did not seem to be sensitive, and the taunts and derisions of his fellow students nowise disturbed his composure and peace of mind. Still, it cannot be maintained that the youthful Aquinas deliberately hid his light under a bushel. His biographers narrate that one of his fellow students, more sympathetically inclined, volunteered to help Thomas in his studies. He was quite astounded, however, when Thomas explained a difficulty which his kindly tutor encountered, with surpassing clarity and precision. Henceforth their roles were exchanged, and it was Thomas who became the teacher.

Hitherto Albert himself had not become aware of the preponderant superiority of his pupil. He also was to discover his splendid disciple quite by accident. Albert asked some of his students to hand in a solution of an unusually difficult problem. One of the students casually requested Thomas to write a solution which he did readily. Thomas accidentally dropped his paper which was picked up by another student who immediately gave it to Albert. Albert was amazed by the brilliance of the paper, and he forthwith decided to exhibit the hidden talents of Thomas in the presence of the entire school by obliging him to defend a thesis in public. Thomas acquitted himself of this task in so superior a manner that he compelled the admiration of the whole school, and henceforth became, not only the preferred student of Albert, but also his close friend and companion.

Thus when Albert was sent to Paris, Thomas accompanied him and continued his studies there. After three years of study he returned to Cologne with Albert and then began his teaching career. But it cannot be said that Thomas ever discontinued his studies. His whole life was dedicated to wisdom, to the pursuit of wisdom and sharing it with others. All the biographers of Thomas agree in this that he ardently prayed for divine aid and illumination in his studies. After the death of St. Thomas, Reginald of Piperno, his confessor, solemnly affirmed, with tears in his eyes that the unparelled success of Aquinas was due to persevering prayer. One brief prayer of St. Thomas was the following: "Grant me I beseech Thee, O merciful God, ardently to desire, prudently to study, rightly to understand, and perfectly to fulfill that which is pleasing to Thee—to the praise and glory of Thy Name." (VAUGHAN, *The Life and Labors of S. Thomas of Aquin*, Vol. I p. 460.)

In the collections of the works of Aquinas we find a letter said to have been written by him to a student who sought his counsel and advice. Although the authenticity of this letter is not acknowledged by some critics, it is so entirely in harmony with the student life of St. Thomas himself, that it may be regarded as a truly remarkable reflection of the Angelic Doctor as a student. This is the letter:

"Because thou dost ask me, John, most dear to me in Christ, how it behoveth thee to study so as to acquire the treasure of science,

I give thee this counsel. Seek not to plunge at once into the deep sea of knowledge, but approach it by the rivers which lead to it; for by easier things thou shalt attain to the more difficult. This is my advice and instruction. I charge thee to speak little and to be slow in frequenting places of talk; preserve strict purity of conscience, desist not from prayer, and love to frequent thy cell, if thou desire to be introduced into the intimacy of the Beloved. Show thyself amiable to all; do not take offence at the deeds of others, but do not become familiar with any; for familiarity often leads to contempt, and is of much hindrance to study. In no manner concern thyself with the words and actions of those in the world. Above all things fly useless visits. Omit not to imitate the Saints, and to walk in the footsteps of the good; do not fail to keep in thy memory everything good that thou hearest from whatever source. And whatever thou dost learn or acquire from others, understand it well. Make thyself certain of what is doubtful, and enrich thy mind and memory, ever seeking to fill up the measure of thy knowledge. Seek not things above thee. Thus wilt thou obtain thy desire, and thus wilt thou produce and bring forth useful branches and fruits in the vineyard of the Lord of Sabaoth, during the term of thy life." (CAVANAGH, *The Life of St. Thomas Aquinas*, pp. 65 - 66).

At any rate, this letter is completely in accord with the very meagre details which we possess of the student life of St. Thomas. The student is advised to be chary of speech, while Thomas himself was called a dumb ox. The student is to proceed in a thoroughly methodical manner in the acquisition of learning, whereas the writings of St. Thomas manifest a verily astounding adherence to method and order. The student is urged to pray for light from on high; the biographers of St. Thomas especially advert to his assiduous orisons. The student is told not to concern himself with the words and actions of the world, but guide his conduct by the shining examples of the saints. Aquinas, although necessarily active in the intellectual centers of the world in his day, admittedly succeeded in leading a life of detachment and preeminent sanctity.

St. Thomas possessed an unusually tenacious memory and a powerful intellect, but moreover, he betrayed a constancy of will far above the ordinary. His student life exhibits his tenacity of purpose and amazing capacity for sustained effort, which enabled him to create some of the mightiest works ever produced by the mind of mortal man. When we compare the works of St. Thomas with those of other philosophers, we cannot but observe that they are singularly free from contradictions and tedious repetitions. These works have compelled the sincere admiration and profound respect of all thinkers, irrespective of their philosophical tenets or religious beliefs. Hence today we justly glory in the possession of those writings, which, after all, are but the fruits of the student labors of an humble Friar Preacher, Thomas of Aquin.

ST. THOMAS THE THINKER

Rev. Charles A. Hart, M.A.

There is an old metaphysical definition, generally attributed to Boethius, that a person is a complete individual substance of a rational nature. The nature of a substance was that thing considered as the source or principle of action, its dynamic aspect. What constituted this nature a person was its reasonable quality, its power to transcend the sensible and material and seize upon the essences of things through a consideration of their attributes. The two general activities of reason were intellect and will. It is my task to consider only the first of these facets of the personality of St. Thomas, namely the intellectual. As another paper deals specifically with the actual *content* of that thought I shall further limit myself particularly to its *form*, in other words to the method, rather than the matter, insofar as these two may be conveniently separated as an aid to our general purpose of attempting to reconstruct the personality of a saint and scholar whose influence upon our minds continues to increase rather than diminish after a lapse of six centuries since his canonization.

It is generally admitted that systems of thought may be gauged almost as much by their method as by their content. Naturally the method adopted assumes some fundamental position as to the nature of mind and of reality as related to mind. There is even a radical opinion that philosophers differ *mainly* upon their viewpoint. It is at least true that the method adopted positively influences the interpretation of the experience which forms the content. In the method will be found much that secures the key to its clearness or its vagueness, its concentration or its confusion, its depth or its superficiality, its harmony or its inherent contradictions, its continued influence or its oblivion under the searching test of time.

It seemed providential, as appear so many other events in the life of St. Thomas, that at the beginning of the saint's academic career, while he was the prisoner of his own family at San Giovanni, he should have undertaken, in enforced retirement, a thorough study of portions of Aristotle's *Logic*, that greatest treatise on method of thought of antiquity, and indeed the foundation of all method. At the same time he meditated upon his two other great sources of inspiration, the Bible, and such teachings of Patristic and theological lore as was contained in the theological text book of the time, the *Sentences* of Peter Lombard. How completely he absorbed the intention as well as the letter not only of the greatest contribution of the Stagyrte to the thought of all time but also how he digested the rest of Aristotelian teaching is a matter of record in those later exhaustive penetrating commentaria upon the 'master of those who know.' It has been asserted that in no one section of his work does he show more brilliance of intellect, more acute vision, more continued concentration than in these commentaria. It is interesting to note how in the very first work which attracts the scholars of the

thirteenth century to the young Bachelor, the Commentaries on Peter Lombard, the saint takes as much liberty as custom would perhaps permit in rearranging the defective form of that work to give it something approaching a scientific, logical or chronological sequence. The net gain for lucidity and directness of thought is at once apparent.

The sound psychological and epistemological doctrine upon which Aristotle's *Organum* rested was thus grasped by St. Thomas and made the fit instrument for the presentation of the reflections of his saintly mind. It was the skeleton which that mind should clothe with the living flesh of a vigorous, pulsating, vital thought. The frame was simplicity itself. From the viewpoint of method that total system of thought is great in which the synthesis attempted is harmonious, closely knit, without contradictions in its various parts—in a word a real unity in variety, a singularity in multiplicity. This a natural test which arises out of the quenchless desire of a unitary mind for a continuity, a wholeness, a oneness that but reflects the one Source of all truth itself. But such a synthesis is a finished product, the achieved goal. The rich extent of truth is not grasped by us in one intuition. That is the prerogative of the Divine Intellect which is in the Word that was in the beginning. Whatever of truth is glimpsed by the finite mind is ordinarily accomplished after the piecemeal discursive fashion of human reason. This is its proper mode of increasing its possession of that for which it was ordained.

It is fundamental, then, that the particular manifold objects of sense must be the basis of human knowledge. Any kind of unity in these objects is to be found by the slow preliminary process of analysis, of decomposition. It is the way of division and concomitant definition, of classification, the way of the Aristotelian categories and predicables. It is the correct psychological procedure from the better known, the nearest at hand, to the less known, or unknown. One needs to engage in but a most cursory examination of the *Summa Theologica* to observe how effectively St. Thomas employs these aids to clearness. Here as in so much of his work, God is the center of his thought. Division is immediately employed in the face of this stupendous subject. *Sapientis est ordinare*. He tells us that he will discourse firstly on God in his one Essence, His multiple Persons, His creature products; secondly on the way of rational creatures toward God; and thirdly on Christ as the Shower of the Way. Here the Magister plans in public. He takes us behind the scenes of his own mind. On orderly sequential program, a project, is proposed. All subsequent transitions, those difficult stages in presentation, are apparent and accomplished without confusion, without loss of that initial impetus of thought itself because there is a clear initial understanding of the whole scope and the whole *modus operandi*. It is interesting to observe how a very modern economist like Hilaire Belloc should use this and other features of St. Thomas' method so effectively in presenting such a work as his *Servile State*. It is the secret of much of the clarity and force of the writings of the great neo-scholastic Cardinal-philosopher of Louvain.

Into the general division St. Thomas introduces subdivisions, questions, articles and objections as he unfolds the great body of his truth. The projects or problems become increasingly exact and limited as his keen analysis proceeds. Like the rays of the sun focused upon a small area the intellect pierces through and through. The immense gain in concentration, in stimulation of thought itself, is inestimable. With concentration comes depth, profundity. Easily we move from the consideration of one fact to the next. With an historical sense remarkable for a mediævalist he marshals the mass of his data, from the Scriptures, from the Fathers, from the Greek Philosophers, from reason. The prospect we is all-embracing. The state of the knowledge on the question thus succinctly summarized in a few main objections in the *Summae* is more thoroughly investigated in the deeper more controversial *Quaestiones Disputatae*. His lengthy exploration of the negative at the beginning of his discourses has been thought by some to be questionable pedagogy, in that at the outset it needlessly multiplies misgivings. At St. Thomas' hands however, this objection disappears under the logic of the concise syllogism in which his own position is usually set forth. The general purpose of this summoning of all the conflicting views at the beginning has been rightly compared to the inductive method of Socrates, the great master of definition, whose procedure, similarly, was first to draw out of his various auditors their own hasty, inaccurate, or biased views of a question and then lead them by a truly educative process to a truer and more thoughtful position. For St. Thomas himself the complete mastery of all the possible objections to his position has not only added to the powers of his own reply but it has fixed him the more, if that were possible, in his moderate, sympathetic and polite attitude towards views that differed so entirely from his own. Never is he intolerant, never excessive in language, never excited, never intruding his own or another's personality. He relies entirely upon the force of his argument, seeking only to advance thought, and not his own prestige. The appeal is to the clear light of reason and the clearer light of Revelation. Passionate presentation, the use of flowery rhetoric or figure is seldom employed. It is the intellectualist who speaks. The respect for truly great human authority, for the garnered wisdom of the age, is not despised because it is old, but respected, even when St. Thomas is obliged to disagree quite thoroughly with those human authorities.

Perhaps it was because St. Thomas could so carefully define and classify his data that he could on the other hand so securely unite it. His intimate appreciation of every part of his doctrine made it possible for him to incorporate all the parts into a seemingly inevitable whole. The manner of his analysis is the reason of the success of his synthesis. Ascending from particular effects to the Ultimate Cause of all things he proceeded to unite them all under the Great Correlate. In his decomposition he neglected no source of information then available. The marvel of his composition then, that wherein he became the crowning glory of an age replete with brilliant thinkers, consisted precisely in his ability to bring all the data, not necessarily into any union of homogeneity but,

like life itself, into what is well termed an harmonious heterogeneity. What had not been done before, what was not accomplished by his greatest contemporaries in a way even approaching his eminent manner, was the continuity he achieved between the science then known, philosophy and faith. He strikes a happy medium between the fierce opposing mediæval fires of mysticism and rationalism. As it has been briefly put, in that Revelation is not opposed or contrary to reason, he made 'Revelation reasonable and reason divine. The legitimate fruit of reason as it developed among the Greek philosophers was not destroyed. It was recognized as a valuable distinct effort of the mind to know. It was united, with what corrections in it that Revelation alone could give, to the distinct source of Revelation itself. Thus without yawning intervening abysses there was marked out one straight path from the finite to the finite knowledge of the Infinite, from the natural to the supernatural, from multiplicity to unity with a returning again to comprehended multiplicity. Here indeed was a bracing optimism, a bold confidence in the natural ability of the human mind to know high truths—a striking contrast to the muddled currents of so much of modern thought, with its heavy burden of subjection and doubt, which not infrequently declares itself no longer able to affect anything like a synthesis. Yet the fundamental problems are the same for they are as old as philosophy itself. Today, however, the philosopher too often deliberately extinguishes the Eternal Light and then wonders that he cannot see.

In the inherent worth of the method, of St. Thomas, then, lies much of the secret, not only of the penetrating clearness of his thought, its depth, its concentration, but also of the closely motivated harmony of the whole which has made his mind the dominating influence upon all thought in the Church even to our own day.

ST. THOMAS THE LOVER OF TRUTH

Rev. Donald A. McLean, Ph.D.

Even a hurried glance through the story of the life and works of St. Thomas cannot but impress the reader with a sense of the profound reverence and the keen appreciation for *truth* with which the great saint-scholar was imbued. A more careful study forces upon one the conviction that predominant among the many admirable traits with which the saintly character is adorned must be numbered his *love for truth*, be it human or Divine. True it is that his unaffected simplicity, his profound humility, his angelic purity, his fidelity to rule, his love of poverty, his devotion to prayer, to the Crucified and Eucharistic Lord, these and his many other virtues worthy of note, all shine out with a heavenly glow in the life of the great angelic luminary. But it is chiefly as a lover of Truth that he must be preeminently known and remembered. Truth may be termed the golden keynote of his life and labors. "The seeking after knowledge (*studium sapientiae*) he held to be the highest, the most perfect, the most useful, and the most pleasurable pursuit that could engage the mind of man, because having in it something of a

divine character, it is a source of a pure 'joy that leaves no after-taste of earth' ". (ALZOG, *Universal Church History*, p. 774.)

In his loving quest for truth the Angelical attained to the highest order of human greatness. Well does Cardinal Bessarion call him "the most saintly of learned men and the most learned of the saints." In his life as in his works are combined, in an unexcelled manner, eminent learning and the spirit of heroic sanctity. In both are manifested the spirit of God, a tender and enlightened piety, reared on the solid foundation of an intimate knowledge of God, of Christ and of man. In combining in his person, as well as in his many unrivalled and scholarly works, the best the world has ever known in philosophy and theology, in establishing theory, as in the reality of his own saintly life, the proper relations between faith and reason, he merited well to be styled by Pope Leo XIII, in the Encyclical *Aeterni Patris*, "the prince and master of all Scholastic Doctors," and to be designated a year later by the same illustrious Pontiff as "the patron of all Catholic Universities, Academies, Colleges and Schools throughout the world."

In his pursuit, defense and exposition of Christian truth St. Thomas found ample scope for the exercise of his genius. In him intellect was sovereign. Not only is he supreme in intellect, but in the whole texture of his mind; its breadth, accuracy, and balance, its quickness, vivacity, and depth rank him as the peer of Socrates, Plato and Aristotle. Then his illumination through the influence of divine grace and the knowledge of divine truth, which he acquired through the light of Revelation, immediately raises him to a commanding eminence far beyond that which could possibly be attained through the power of mere human genius and unassisted reason. Through the depth, acuteness, and wide philosophical reach of his mind to which was added a supernatural penetration into things Divine—Eternal Truth—he may not only be ranked as the greatest philosopher and theologian of his day, but he may also fairly lay claim to preeminence amongst the foremost luminaries which the inspiring genius of the Church has ever produced. The crowning testimony of Pope Innocent VI attests that, "his teaching above that of others, the canons alone excepted, enjoys such an elegance of phraseology, a method of statement, a *truth of proposition*, that those who hold it are never found swerving from the path of truth, and he who dare assail it will always be suspected of error." A fundamental principle of the learned and gifted Doctor-Saint was that we should continually strive to acquire an intimate knowledge and an intense love for what is above us—God and things Divine, and that we should make a rational use of what is below us—nature and things created, to the end that love being enkindled in the heart our thoughts might rise in befitting gratitude to the giver of every good and perfect gift.

As a necessary condition for acquiring of Love Divine he sought to attain a deeper knowledge of Truth Eternal. More perhaps than any of the great philosophers, theologians, or saints of the ages, Saint Thomas realized that Truth in its highest form is to be found in God, the In-

finite Truth, the knowledge of Whom is to be secured by the light of the active intellect together with the infused light of Faith. Truth he sought wherever it might be found; in nature and in the natural sciences, in the writings of the Philosophers both pagan and Christian, in History, profane as well as Eccleastical, in the writings of the learned Doctors and the Fathers of the Church, in the pronouncements of the Church's Councils and Tradition, in the Supernatural Revelation of the Old and the New Covenant, in contemplation and prayer, and in an intimate communion with the Saints of God as well as with the God of Saints—the Eternal Truth Itself.

In the world of which he formed a part St. Thomas caught a manifold glimpse of Heaven. "The light of Thy countenance, O Lord, is signed upon us." The light of nature charmed him and told him of her God. More fully than others did he realize that, "the light of natural reason, whereby we discern what is good and what is evil, * * * is nothing else than an imprint on us of the Divine light," and that "even irrational animals," as well as the rest of creation, "partake in their own way of Eternal Reason." (*Summa Theol.*, II-I, q. 91, a. 2.) Therein he saw clearly a reflection of the Eternal Truth, and that same reflection spoke to him forcibly of the Eternal Reality—the Supreme Good, the object of his being—for whose service and enjoyment he, as well as all other rational creatures, had been called into existence. Full well did he realize that the Eternal Goodness Itself, the origin of all created good, alone could fully and perfectly satisfy the aspirations of his soul, and that, consequently in God the Eternal Truth and nowhere else, was to be sought the object of his love and the supreme happiness of his being.

To St. Thomas more than to any other is due that wonderful coordination of secular and religious knowledge which appoints for each of these branches of truth its proper place and which satisfies the human mind better than any other system of philosophic thought. He held with St. Augustine that whatever there was of truth in the writings of the pagan philosophers should be taken from them as from "unjust possessors" and adapted to the teachings and service of the true religion. In the *Summa* alone he quotes from the teachings of forty-six philosophers, and poets, his favorite authors being Aristotle, Plato, and among the Christian writers St. Augustine and Boethius. Here he displays in all its brilliancy, "that priceless gift of assimilating to his own plastic mind by a certain spontaneous attraction, anything and everything which chimed in harmony with the Church's consciousness and which illustrated her spotless life." (VAUGHAN, *St. Thomas of Aquin*, p. 569).

In his quest of truth the learned Doctor assiduously strove to familiarize himself also with the mind of the Church; after years of intense study, he, in so far as it is given to man, mastered that Divine Intelligence. The mind of the Divine Original he saw reflected in the history of the Church, in the pronouncements of her learned Doctors, her Popes and her Councils, with which his works show an intimate

and reverential familiarity. This fact reveals itself on almost every page of his many unrivalled and scholarly works. In the *Summa* alone he quotes from nineteen Councils, forty-one Popes, and fifty-two Fathers of the Church. However it is from the deep fountains of the Sacred Scriptures and the practice of the Church—*consuetudo ecclesiae*—that he quaffed his deepest draughts with which to slake an ever-increasing thirst for Divine Eternal Truth. The Bible, it is said, he committed to memory while imprisoned in the Castle of San Giovanni. Be this as it may, his thorough familiarity with the Holy Scriptures is evident from the fact that, “the bare enumeration of the texts of Scripture cited in the *Summa Theologica* fills eighty small-print columns in the Migne edition.” The latter—the traditional practice of the Church—he studied assiduously with the deep holy reverence of Faith, maintaining that it possesses an authority on par with the former and consequently should prevail over that of any Doctor. (Cf. *Summa*, II-II, 1. 10, a. 12.)

To reproduce the likeness of Christ's Church in her supernatural loveliness, her teachings, and her practice, was the saint's life-task. To draw out her picture in such a way that men, readily recognizing and understanding its Divine beauty, might be drawn thereto by a compelling heavenly attractiveness was the life's loving labor of our Saint. He found in it “the living truth that never can grow old” (NEWMAN, *Grammar of Assent*, p. 482.) An ardent zeal for the knowledge, explanation and defence of Christian truth became the one great passion of St. Thomas. Such was his devotion to the sacred task that, when appointed to the Archbishopric of Naples in 1265, he begged Clement IV with tears to be relieved from the obligation of accepting the honor conferred on him. This favor graciously granted left him free to pursue his labors on his final undertaking—the *Summa Theologica*.

For grasping the Eternal Truth as manifested in the Church of Christ those very studies in which the Angelical had engaged from his youth constituted his principle instruments. The selfsame books that were his early prison companions, the Bible—Revelation; the Lombard—Tradition and the Fathers; Aristotle—Reason, formed the broad basis of his masterpiece. In the *Summa*, the work by which St. Thomas is immortalized, is to be found the efforts to reproduce for the benefit of humankind the results of his lifelong love-quest in search of Divine Truth. The whole movement of the work, as that of his saintly life, is towards the Beatific Vision of God, the occupation of man's eternity; the trend towards which is the paramount duty and the supreme interest of man on earth. Here is exhibited human reason aided by Revelation and Divine Grace rendering its highest service in the defense and explanation of Truth Eternal. His great English biographer, Archbishop Vaughan, refers to the *Summa* as “a mighty synthesis, thrown into technical and scientific form, of the Catholic Tradition of the East and West, of the infallible dicta of the Sacred Page, and of the most enlightened conclusions of human reason, gathered from the soaring intuitions of the Academy and the rigid

severity of the Lyceum." In it the mind is shown how these vast subjects with all their various groups of truths and principles can be set up in unity, as God is one, as truth is one. It is the answer to the saintly and matured Doctor to the oft-repeated question of his early boyhood and youthful days. "What is God? How can we know Him? What is truth?"

So well do these questions find their answer in that perfect synthesis of Christian truth that, "the Fathers of Trent made it a part of the order of the Conclave to lay upon the altar together with the Code of Sacred Scripture and the Decrees of the Sovereign Pontiffs the Summa of St. Thomas Aquinas, whence to seek counsel, reason and inspiration", (LEO XIII, *Aeterni Patris*) a special glory shared with no other Doctor of the Church.

In his earnest labors in pursuit of truth well did St. Thomas realize the value of prayer and Divine contemplation. From the teachings of Faith as well as from his own experience he early learned that "every best gift and every perfect gift is from above, coming down from the Father of Lights." (*Jas.*, I. 17.) As a Saint of God in frequent communion with the God of Saints he, in this way, drew down on his studies as on his writings manifold heavenly blessings. From the Lessons of his Feast we learn that the saint never began to study or write without having first invoked in prayer the assistance of the "God of all knowledge," and when he wrestled with obscure passages of the Sacred Scripture, to prayer he added fasting. Of him it may truly be said that he labored as if all depended on his own efforts and prayed as if all depended on God. To Father Reginald, the companion of his latter days, St. Thomas modestly confided that he learned more in prayer and contemplation than from men or books. (PRUNNER, *Fontes Vitae S. Thomae*.) In this communion of love before the crucifix and before his living, loving Lord, truly present in the Eucharistic Sacrament, "secundum rei veritatem," was found his chief delight and source of strength and light in his life quest for Truth. And as the end of his great labors approached his spirit became all the more absorbed in the contemplation of Divine Truth. Well might he repeat the words of The Book of Wisdom: "And all good things came to me together with her and innumerable riches through her hands * * * And her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God." Day by day "the hand of God seems to have been placed upon him with stronger pressure and that bright transfiguration which is perfected in Heaven through the Beatific Vision, appears to have begun on earth. As a fruit in the sunlight, day by day, ripens, growing in fullness, and deepening in color, till at length it is ready to drop from the bough, so the great Angelical seems to have advanced steadily and gradually to his spiritual perfection, till, mature for Heaven, he was gathered by a Divine hand, and garnered into the Everlasting Home" there to be confined for all Eternity as an ardent *Lover of Truth*.

ST. THOMAS THE TEACHER

Rt. Rev. Monsignor Pace

Among the achievements of permanent value with which the thirteenth century is credited, the elevation of the teaching profession holds a conspicuous place. Great teachers the world had known before—men who instructed not only their own generation but all the generations that followed. They had eager disciples and established schools to perpetuate their doctrine. Their fame will endure as long as knowledge is sought and prized. But it is the fame of individuals, the glory of their creative thought, rather than their endeavor to organize and enhance in value the work of education. The teacher in the palmiest days of Athens and Rome was not always held in honor. His profession, apart from his personal ability, exerted less influence than its noble purpose deserved. Too often it brought neither social advantage nor adequate reward.

With the establishment of the universities, the situation changed. Those centers of learning were not richly endowed. They had no stately buildings, no museums, no stadia or field for athletics. But they did have teachers; and these attracted students from all parts of Europe. What was first known as *studium generale* became very soon the *universitas magistrorum et scholarium*. The men who held academic positions were *magistri*, masters of knowledge; and likewise *doctores*, imparters of knowledge. They were grouped in Faculties according to the nature of the subjects they taught. They were graded in rank determined by their academic degrees. They had laws and privileges sanctioned by Church and State. Once they had attained the doctorate they were authorized to teach *ubique terrarum*, wherever a university existed. They were members of the guild of learning, artisans of thought, guides to the apprentice in knowledge, counsellors to those who held power in the civil or ecclesiastical order.

The teaching office took on a cosmopolitan character. The magister was at home in every country. None the less, in the earlier days, each of the great universities had its special characteristics owing to the fact that it excelled in some branch of science. So Bologna took the lead in law, Salerno in medicine, Paris in theology. The university of Paris had flourished for nearly half a century before St. Thomas entered it. Its repute had attracted men like Peter the Lombard from Italy, Alexander of Hales from England and, finally, Albertus Magnus, the preceptor of St. Thomas, who came with his pupil from Cologne. There too, Aquinas met a fellow-countryman, a son of St. Francis, the seraphic Bonaventure, with whom the Angel of the Schools formed an enduring friendship. These two men, models of sanctity and learning, received the doctor's degree on the same day in 1257. From that time onward, St. Thomas has been the preceptor of mankind.

His success was due, first of all, to his high appreciation of the teacher's function. He knew that neither genius alone, nor wealth of knowledge, neither dialectical skill nor breadth of view nor eloquence with its power and charm makes the teacher. All these he possessed in supreme degree.

But his ideal went far beyond them. He thought of the teacher as one who was called to cooperate with God in guiding the development of human minds. The office of teaching is a ministration in things of the spirit. It means a fashioning of souls, a direction of powers implanted by the Creator, a communication of truth and therefore a lifting of intelligence to the Source whence all truth proceeds.

St. Thomas, again, realized that his own surpassing gifts were not for himself alone. His talents were to be expended for the benefit of others; his knowledge to become the common possession, his zeal to enkindle in his disciples a holy passion for truth in its manifold forms.

Conscious as he was of his intellectual power, Aquinas revered the thinkers who had builded the structure of human knowledge. From Plato and Aristotle, from Augustine and other Doctors of the Church he accepted the principles and the reasoning which served as the foundation of his own great system. The tribute which he thus paid to his predecessors was all the more sincere because it bore the mark of discrimination. His approval was no servile imitation. Whatever came to him in the name of philosophy, whether from Pagan or Christian, from friend or opponent, he adopted or rejected according as it stood, or failed to stand, the test of his impartial scrutiny. Thereby he enhanced the value of the world's chief instructors, while he gave to his pupils a lesson of vital importance.

Even more salutary was the example he set them day by day of self-criticism. He showed them that if it is essential to avoid and correct the error of others, it is even more necessary to make sure of the rightness of one's own thinking. He convinced them that humility of intellect is altogether in keeping with unswerving adherence to conclusions established in reason. And thus while he offered them the fruits of his calm meditation and laid bare the process of his masterful intellect, he trained them to be both severe with themselves and just in appreciating others.

This scrupulous regard for variant opinion explains a feature of method which pervades the *Summa Theologica* and reaches its highest development in the *Quaestiones Disputatae*. In order to view a problem from every possible angle, St. Thomas begins by stating the objections to his own position. Usually, he puts them so forcibly that he appears to be arguing in behalf of his personal conviction. His real purpose, as his disciples soon learn, is to open discussion, to clarify ideas, to give terms their precise meaning, to make language not a flow of rhetoric but a transparent medium of thought.

Often enough his hearers were surprised by the radical nature of the difficulties with which he introduced each question. For these arguments were not mere quibbles. They had been thought out by men of commanding ability. They had carried persuasion to a multitude of minds. They were directed boldly against the fundamentals of philosophic truth or even against the teachings of Faith.

Surprise, however, soon gave way to a keener interest in the solution that was to follow. The students were on the alert. As the master ex-

pounded in positive form the principles which the question involved, their thought ran forward to the application. Arguments which on first hearing seemed fatal to accepted opinion or cherished belief, were swept aside, as the truth was sifted from error. But they had served a purpose. They had sharpened the mind and broadened the view of those who heard them. They had developed a dialectical habit which prepared the students to take part in similar contests, either under the master's direction, or more frequently in their own less formal discussions.

This scholastic method has often been ridiculed. In our own day it is called hard names—subtleties, hair-splitting, puerile debate about words, and the rest. How many of the critics have studied the text of St. Thomas, I am unable to ascertain. As we all know, our writers on logic still give considerable space to the various forms of syllogistic argumentation, to definitions and fallacies, to the whole apparatus of reasoning which has Aristotle for its author. Now what the Scholastics did was simply to put these rules of thinking into practice. They were not concerned about style. They did not stop to think whether Cicero would have approved their use of Latin. Their aim was to get terms that would express their ideas and to give each word precise meaning. Later on the Renaissance will brand their speech as barbarous and uncouth; but it will not accuse them, and least of all St. Thomas, of clothing sophistry in the garb of elegant form.

What, after all, would be left of modern thinking, if it refused to analyze, to distinguish meaning from meaning, to select appropriate terms, and, if needs be, devise new modes of expression? And if one is looking for subtleties, these will be found abundantly in that peculiarly modern field where theories of knowledge spring anew and thrive on distinctions and bear fruits of complexity to which the Scholastic terminology is as arithmetic to the theory of four-dimensional space.

Let it be granted that in mathematics and natural science St. Thomas and his contemporaries had but a meagre content of knowledge as compared with that which is at our disposal. Let us rate as of little or no value some of the problems that engaged their attention. But let us not forget that they taught men to think. This surely was no mean accomplishment. In this day of elaborate theories and methods and systems of education, it is still regarded as the teacher's chief function. In the time of St. Thomas it called for greater courage and skill because the youth who flocked to the university had not grown from childhood in schools, academies and colleges. It called, in particular, for sympathy on the part of the teacher. Allowance had to be made, continually, for many shortcomings in every sense of the word *disciplina*.

This St. Thomas understood. Consequently he was forever at pains to put his thought so clearly before them that none could mistake his meaning or fail to perceive the force of his reasoning. He appreciated the fact that with all their limitations, they really desired to know. He loved them for their enthusiasm while he felt for them in their difficulties.

Austere in his manner of living, he was none the less gentle in dealing with those who were slow to see, or even with those who saw nothing but their own conceits.

Doubtless, some stood afar off from the Master. But many more were drawn to him, and through him to clearer perception of truth and to nobler endeavor for the things which were his ideals. If they could not rise to the highest level, they at least would be better for their contact with him. From his presence they would carry away the thought: this man, with insight and depth beyond that of most others, is wholly absorbed in one great purpose—to know and help all men to know. Him I revere as a teacher: in him I discern the way of life and its law—*legem vitæ et disciplinæ*.

ST. THOMAS AQUINAS THE WRITER

Rev. Dr. James H. Ryan

To the student beginning an acquaintance with the writings of Saint Thomas Aquinas, no less than to the man who has spent the better part of his life trying to master the intricacies of his philosophical and theological doctrines, the most obvious characteristic of the work of the Angelic Doctor is its abundance. Saint Thomas was little short of a prodigious writer. Despite the fact that he was much occupied with the many offices associated with an active academic life, no less than with the affairs of the religious order to which he belonged, and at times with those of the Church Universal, he succeeded, during the short span of twenty years which was devoted to writing, in producing no less than twenty large octavo volumes dealing with subjects of the most abstract and technical character. Literary production, even on so large a scale, would in itself not entitle a writer to immortality. When, however, to an amazing productivity are joined a chaste and moving style, together with depth of thought and a high idealism, the inquiring reader begins by admiring and ends by accepting the verdict of history which places such an author amongst the great and lasting benefactors of humanity.

Saint Thomas was first of all a philosopher, to which profession he added that of the theologian, thus synthesizing in his own character, as he did so marvelously in his writings, the two approaches to the great questions which have always troubled mankind. As a philosopher, he walked by the light of human reason. The theologian, however, saw farther and deeper into the mysteries of both this and the future life by means of the revelation of Him who is the truth, the way, and the life. As a theologian his proper function was to construct a systematic exposition of the beliefs which had been revealed to mankind, and in the scientific formulation of which the dialectic method of philosophy could be used to great advantage. His writings reflect, both in their content and in their extent, these two major interests of our Saint. They are almost exclusively treatises on some philosophical or theological question. His earlier writings, ordinarily looked upon as preparatory if not as tentative advances towards his *magnum opus*, the *Summa Theologica*,

were dominantly philosophical. In these books he laid the groundwork for the superstructure which was to follow, his synthesis of Christian beliefs and morality with the best in human knowledge. For we must never forget that although faith is a product solely of belief, reason plays an important role in our approach to the dogmas of revelation, clearing the ground of many obstructions in our understanding of them, and giving to the thinker a support whose value can scarcely be exaggerated.

As a professor at the University of Paris, during his early career, Saint Thomas concerned himself mostly with problems of a philosophical nature. His most important contribution of this period was the commentary on the Four Books of the Sentences of Peter Lombard, a work justly regarded in the medieval intellectual world as the most thorough and exhaustive presentation of scholastic thought which had been produced. It was this commentary of Saint Thomas, the by-product of his years of teaching in Paris, which opened the eyes of university people in the thirteenth century to the potentialities of the already widely known young professor. The commentary itself is enormous, rivaling in bulk the *Summa Theologica*. On every page it manifests the sure hand of the master thinker, one who is not only acquainted with the teachings of the great Aristotle in their minutest details but capable as well of critically estimating the value, both of these teachings and of the arguments advanced in their favor. Although in later years, Saint Thomas modified some of the conclusions which he had reached in this, his earliest large work, the substance of his thought remained the same and prepared him admirably for the gigantic tasks which he afterwards was called upon to assume.

Passing from Paris to Italy, he spent some time in Rome and at the University of Naples. He was then asked to write a philosophical treatise which might be used as a handbook for speakers and writers in their contests with the Jews and Mohammedans who denied the authenticity of the principles underlying the Christian religion and, therefore, the basic doctrines accepted by almost all the writers and thinkers of the Middle Ages. For this purpose Saint Thomas composed the *Summa Philosophica* or the *Summa Contra Gentiles*, "much the smallest of his three great synthetic works, but nevertheless, from many points of view, by far the most important." (*Dante and Aquinas*, WICKSTEED, p. 91.) Arguments of an exclusively rational nature and discussions carried on solely on a rational plane were needed to meet the objections leveled against Christianity by non-believers. The *Summa Contra Gentiles*, starting from reason, advances by logical stages to the acceptance and defense of the Christian faith. The burden of this justly famous work is the thesis that truth in whatever realm of knowledge is a unit and, therefore, what is true in science or philosophy cannot contradict the accepted dogmas of belief. Written in a nervous vibrant style, it strikes the reader not only as a model of apologetic writing, but also as one of the most substantial and convincing philosophical treatises ever produced.

His third great work was the *Summa Theologica*, a complete exposition of Christian theology in five large volumes. The fame of Saint Thomas is linked forever with this one piece of writing, a work in which the supreme genius of the man, as well as his wide acquaintance with the philosophers of the past, the Sacred Scriptures, and the Fathers of the Church, shine forth from every page. The *Summa* for seven centuries has been acknowledged quite universally as the classic treatment of the entire field covered by the theological sciences. A superficial acquaintance with its contents cannot but convince the reader that this is the work of a mature thinker who is acquainted in a most profound manner with the topics which he is discussing and is, at the same time, au courant of everything of value which has been written or thought about the problems under examination. Exhaustive, fair, far-sighted, logical, and methodical, the *Summa Theologica* has become for all theological writers a model of correct thinking and exposition, as well as a source of inspiration and of informative thought. It is the complete synthesis of philosophy with theology, towards which all the learning, speculation, and science of the thinkers who had preceded Saint Thomas prepared the way. And it is accepted, even today, as the highest and best expression of Catholic theological thought.

The opinion is quite prevalent in certain circles that Saint Thomas, although a great thinker, was not a great literary man. This judgment, however is only partially true, and gives way in the face of a more than passing acquaintance with his writings. That Saint Thomas made little or no effort to be literary in the narrow sense of the word, we can well concede. His writings, however, possess a quality which raises them far above the brusque and somewhat rough treatises of some of his contemporaries. Writing in the Latin of the period, the colloquial tongue of all educated men, he deliberately shunned the graces of style and the fastidiousness so characteristic of the Latinists of the Renaissance. However, his style was one well adapted to the exact, almost geometrical form which characterized the philosophical writing of his time. The thirteenth century philosopher was not searching for verbal beauty—that he left to the poets and literati of whom there were so many. The philosopher was searching truth. As a thinker, therefore, he took without fail the shortest and surest route to the full and clear expression of his ideas.

Medieval philosophy, appeared quite often in a verbal dress severe in outline and devoid of all ornamentation. By this, however, one need not be understood to concede that the writings of Saint Thomas are altogether lacking in style or literary finish. On the contrary, they possess a sublimity of thought expressed in choice and exact phraseology, a brevity and an accuracy, and above all, an admirable simplicity which captures the understanding immediately and can scarcely fail to impress even the casual reader with the beauty of a truth which needs no habiliments to deck it out or to make it beautiful. To the almost naked simplicity of his style is added a spirit of high piety and a sincere love for truth itself, qualities which, though not expressed in so many words,

literally jump out at one from almost every page. There is no one rule yet devised by which we may judge infallibly whether a man possesses style or no. But if the secret of style is to express concisely, adequately and correctly one's thoughts, then Saint Thomas possessed style in a high degree. If further proof than a reading of the *Summa* were needed to convince one of this judgment, then we would refer the student to the host of commentaries on his works, and in them he shall readily perceive that few if any succeeded in capturing that intangible, illusive something which made Saint Thomas' writings what they are, while none succeeded in expressing with such simplicity and accuracy the master thoughts, which he seemed to be able to convey with such uncommon ease.

The century of Saint Thomas marked the first full flowering of human genius since the days of the Fall of the Roman Empire. In almost every line of human endeavor this era gave birth to marvelous, even astounding works of literature, science, art, philosophy, and theology. It was the century of the foundation of the great universities and of the construction of the no less great Gothic cathedrals. Saint Francis of Assisi, Dante, and Saint Thomas Aquinas were children of this golden age. A spirit of creative activity seemed to have blown through the length and breadth of Europe, inspiring men to the making of wonderful works of art, of music, of literature, and of philosophy. Especially in Italy did the national genius arise to a new life in response to the popular demands for the best in life and in thought. Saint Thomas was not only an outstanding figure in this age of great men, he was its product as well. It is not surprising then to learn that the Angelic Doctor, besides being a philosopher and theologian, had been deeply touched by the quest for beauty so characteristic of his age. His poetical work, small as it is, gives conclusive evidence that the philosopher and theologian, if he had so desired, could have become no less a great poet as he was unquestionably a great thinker. The hymns of the Office of the Blessed Sacrament are his only contribution to Latin poetry. These poems, however, breathe a nicety of expression, an intense religious feeling, a sublimity of thought unsurpassed by any of the poetry of his time. Especially is the *Pange Lingua Gloriosi* worthy to stand immediately after that incomparable product of medieval hymnology, the *Dies Irae*. Saint Thomas did not compose much, it is true, but what he did write has stood the criticism of seven centuries, and is universally acknowledged as great literature in the best sense of the word. To his fame as a writer of technical treatises on philosophy and theology must be added this other glory, that of a poet of the first rank. The *Summa Theologica* will live forever and will continue to influence deeply the minds and lives of men. No less long-lived and influential shall be that effusion of poetic love and veneration for Christ in the Eucharist, which Thomas indited and which all of us from childhood on have come to acknowledge as the best vehicle for the expression of our own faith and love in Him who though "Angelic Bread" did not disdain "to feed with it the sons of men."

There is but one other aspect of the writings of Saint Thomas which I wish to stress, namely, their commanding influence upon the thinkers and thought of his own and subsequent centuries. It would not be surprising to learn that he had deeply affected the intellectual and religious world of his time. It is perhaps not known to all of us that his influence spread far beyond the field of speculative thought into that of art, poetry, and even architecture. A particular case in point is the influence of his teachings upon Dante Alighieri, the greatest poet of the century and one of the greatest of all times. Dante was a devoted follower of the philosophy of Saint Thomas, which he understood uncommonly well and which colored so deeply the whole structure of his poetic genius and accomplishments. The *Divine Comedy* manifests in every canto the poet's mastery of the thought, and his direct acquaintance with the principal writings of his Master. Dante, however, was not a slavish copyist of the ideas of the *Summa*. He accepted them, but in doing so they were passed through the fire of his poetic fantasy and emerged therefrom in a language, the equal of which mankind has never heard. The influence of Saint Thomas on Dante was an all-pervading one. The writings of the Angelic Doctor represented the most orderly and systematic treatment of those spiritual truths which Dante looked upon as vital for humanity. Is it strange, then, that he incorporated in his poem the fundamentals of the Thomistic philosophy, and constructed upon the bed-rock of the Christian revelation, as expounded by Saint Thomas, the whole drama of life, terrestrial, infernal, and celestial?

The claims of Saint Thomas upon posterity for recognition shall, as they have in the past, rest mainly upon his theological and philosophical writings. Not as a writer, so much as a thinker, shall he continue to be known and revered in the schools of Catholic thought. On the other hand, there is a great deal to be learned, even by modern writers, from the works of Saint Thomas, viewed solely as literary productions. Contemporary tradition is inclined to emphasize unduly 'style,' at the expense of correct thinking. This is a well known and widely voiced complaint. Such being the case, modern philosophy and theology might well return to the simplicity and clarity of expression which characterize the writings of Saint Thomas. That in such a return our present-day thought would lose nothing of value, is evident enough to all who are acquainted with its trend and tendencies.

ST. THOMAS THE TRAVELLER

Very Rev. Dr. Ignatius Smith, O.P.

The purpose of this paper is to bring out a phase of the personality of St. Thomas very frequently overlooked. The common understanding is that St. Thomas Aquinas was a recluse. His sanctity is assumed a priori to be evidence against his immediate contact with the stern realities of life. His asceticism is interpreted in terms of solitude. Other factors that have conspired to create the impression that St. Thomas was a recluse are taken from the tone of his writings, which are often meta-

physical. The popular mind associates this field of thought with men not conversant with the material facts of life. The marvellous order found in all the writings of the Angelic Doctor demanded concentration which an ordinary mind acquires only in seclusion and quiet. Consequently many have concluded that St. Thomas could not have stepped very far out into the world. Another factor that has led many to suppose that St. Thomas was a solitary and a priori scholar is the vast extent of his writings. They take up, in the Vivès edition, thirty-four folio volumes and it might be justly presumed that a writer so prolific would have little time or opportunity for travel.

The fact is that St. Thomas was constantly travelling. The following is a list of some of his journeys.

- 1227 Born at Rocca Sicca.
- 1232 Sent to Monte Cassino to begin his education with the Benedictines.
- 1237 Sent to Naples to begin his higher studies at the University.
- 1243 August. Received the habit of the Order of Preachers and to escape interference went to Rome.
- 1243 September. Intercepted at Rome by his brothers, carried back to Naples and thence to Rocca Sicca where he was imprisoned.
- 1244 Released through the intercession of the Pope and the Emperor and in September of this year in company with the Master General of the Dominicans (John the German) travelled from Naples to Paris and thence to Cologne, to begin work under Albert the Great.
- 1245 October. Made the trip from Cologne to Paris with Albert the Great to continue his studies under Albert at the University of Paris.
- 1248 June. After three years study at Paris returned to Cologne with Albert to teach at the new Studium there.
- 1252 September. Returned to Paris as Lector Biblicus. On this journey he stopped at Louvain, passing through Brabant and Flanders and calling on Duchess Margaret of Brabant.
- 1256 September. Journeyed from Paris to Anagni, near Rome in answer to the call of Alexander the Fourth together with Bonaventure, Albert and Humbert to defend the rights of the Religious Orders.
- 1256 Victorious at Anagni and having written a brilliant defense of religious orders, he returned to Paris.
- 1256 - 1259 Teaching at Paris, acting as Regens Primarius, preaching at St. James during Lent with occasional trips to the environs of Paris for the purpose of preaching.
- 1259 June. Present at the General Chapter of his Order held at Valenciennes where he along with Albert and Peter Taran-

tasia were entrusted with the work of formulating a "ratio studiorum" for the entire Order. This work must have taken some months during which the commission remained at Valenciennes. Then Aquinas returned to Paris at the request of the University authorities who were fearful of being permanently deprived of him.

- 1260 Travelled from Paris to Rome in answer to the call of the Holy See. From this time, the end of 1259, for a period of ten years he was practically a member of the Roman Curia and for these ten years his life is a constant series of journeys in the interests of the Holy See and the Order of Preachers.
- 1261 Appointed Master of the Sacred Palace; acted as personal adviser of Urban IV; travelled constantly with the Roman Curia from one Italian city to another; at the request of the Pope lectured at Civita Vecchia, Anagni, Viterbo and Perugia; also gave lectures at the different convents en route.
- 1263 Made the journey to London to represent the Province of Rome at the General Chapter of London held at Holborn.
- 1264 Returned to Italy and during this year continued his travels throughout that country, carrying out political and diplomatic missions of the Pope and lecturing principally at Civita Vecchia, Bologna and Rome. Declined the appointment of Clement IV as Archbishop of Bologna and continued his work.
- 1265 Made a pilgrimage to Milan to the tomb of St. Peter Martyr and in this same year walked back to Bologna.
- 1266 Teaching at the University of Bologna; taught for three consecutive years. During this time Clement IV died, in 1268.
- 1269 May. Travelled to Paris as representative of the Roman Province in the General Chapter of the Order held at Paris this year. He remained in Paris two years, acting as Regent of Studies and preaching frequently. It is known that the Pope was responsible for this and it is said that King Louis also interceded for him to stay.
- 1271 Journeyed back to Bologna and taught there during this year.
- 1272 At the command of the General Chapter of the Order he journeyed to Naples to teach, after the Chapter had received requests respectively from Paris, Bologna, Naples and Rome for his services.
- 1273 Was appointed by the General Chapter to visit and to lecture in all the Houses of the Roman Province. This commission placed him on the road for practically an entire year. Special mention is made of his lectures at Perugia, Pisa, Florence and Viterbo. This shows the range of the territory he covered

while at the same time he was penning some of his most important writings.

1274 Started for the Council of Lyons at the command of Gregory X, and was stricken at Fossa Nova where he died.

Three great interests kept him travelling: (1) Scholarship, (2) The government of his Order, (3) International diplomacy for Church and State.

Thirteenth century scholars were migratory both in their quest of truth and in their teaching of it. Students were attracted from one place to another by the reputations of teachers or institutions, and teachers journeyed both from sheer love of travel and the hope of building up their own schools. St. Thomas' travels in the interests of scholarship were, of course, undertaken from obedience; the exotic and roving life of some of his contemporaries was alien to his religious aspirations. From the day that he received the habit of the Order of Preachers in August 1243, until the day of his death, March 7, 1274, thirty one years of vigorous manhood, no one place could claim the privilege of his residence for long. He was at Paris studying under Albert for three consecutive years (1245-1248); at Cologne for four years, (1248-1252), teaching; at Paris again, for seven years, (1252-1259), teaching. These are the longest periods he remained in any one place and even his seven year residence at Paris was interrupted by visits to Italy and the environs of Paris. But the years up to 1259 gave him his only opportunity for secluded investigation and study. The remaining fifteen years of his life were an almost continuous journey.

From 1259 to 1269 he was practically a member of the Roman Curia, and accompanied the Popes on their visits to the cities of Italy. During this period Urban the Fourth appointed him Master of the Sacred Palace and chose him as his personal adviser. It was at the request of this Pope and his two successors, Clement the Fourth (1265) and Gregory the Ninth (1271) that he was released from University teaching to travel through Italy and to lecture at such widely separated cities as Civita Vecchia, Anagni, Viterbo, Rome, Perugia, Valenciennes, Bologna, Milan, Naples, London, Paris, Pisa and Florence. Only a St. Thomas could travel so widely, consummate so many important negotiations, and at the same time write such unparalleled works in every field of knowledge. This strenuous life of travel was followed by two years of teaching at the University of Paris (1269-1271), one year teaching at the University of Naples. The many requests for his services forced his superior to send him to visit and lecture in all the Dominican Houses of Study in Italy. While completing his work in 1274 he was taken ill at Fossa Nova and died there. Death overtook him travelling in the interests of truth and learning.

Other trips St. Thomas was forced to make throughout Europe that were not so immediately associated with scholarship. Living in an age of great men he loomed up not as a giant among pigmies but as a col-

ossus among giants. His fellow students called him the Dumb Ox of Sicily but his superiors recognized his talent when they entrusted his development to Albert the Great, and their hopes and confidence in him found justification in his ever-increasing piety, judgment and learning. He was selected to represent the religious orders before Alexander the Fourth at Anagni, along with St. Bonaventure and Albert the Great; his victorious defence of the Orders led the Pope to choose him to write the imperishable work, "*Contra Impugnantes Religionem Dei*." He was then only twenty-nine years old but was already an outstanding scholar and executive of the Order of Preachers. Every honor of the Order would have been his had not his persistent humility and love of learning turned his thoughts elsewhere.

But he could not escape many important commissions requiring him to travel. In 1259 he journeyed to the Chapter at Valenciennes to draw up what many believe to be the first program of real University study. He went to London in 1263 to represent the Roman Province at the General Chapter held there. Tradition has it that he walked from London to Oxford to visit its rising University. Again in 1269 he came from Bologna, where he was teaching, to Paris as a representative once more of his Province at a Chapter. He was sent to organize and systematize the courses and methods of study in the Convents of his Order at a time when every Convent was the nucleus of a University. These facts show that he was not only a profound thinker, preacher and teacher but also an executive and organizer with a deep understanding of the practical purposes of scholarship.

The personality and consequently the prolific writings of St. Thomas were influenced by the diplomatic missions on which he was sent by the Popes and by the political sovereigns of his time. The forty-seven years of the Saint's life-time were years of intense ecclesiastical, social and political upheaval. He was the confidant of the three great Popes of his day. He was a blood relation of many of the monarchs of the Italian states. He was a director of the great King and Saint Louis of France around whom were bursting the bombs of self government in the middle ages. He was a central figure at the cross-roads of civilization when real men were in demand. St. Thomas with his noble blood, natural political affiliations, outstanding loyalty to the Holy See, extraordinary knowledge, consecrated religious impartiality and disinterested tact played an important role in the diplomatic negotiations of his time, both ecclesiastical and civil. Even though occasionally he fell into ecstatic intellectual disinterestedness at the tables of Kings and Legates his services were constantly sought and used for international peace. There is not space to describe his diplomatic services, but he made history and directed social progress. He was considered qualified by Popes and Kings to travel and negotiate for international affairs and history does not record that he ever failed to bring his commissions to a successful issue.

St. Thomas is recognized by the ascetics for his sanctity, by scholars for his learning, by writers for his many contributions to literature, and

by travellers for his courageous journeys. But how could such constant travelling hinder or help the eminence that is still supreme after 650 years of test? Travelling in the thirteenth century was different. The roads were rough and infested with brigands. Civilians and the secular clergy travelled mostly on horseback but the monks and friars were especially commanded to walk. St. Thomas was a ponderous man and walking for him was a hardship. He was not robust. He suffered from the chronic indigestion that eventually caused his death, and a tumor on his leg made the necessary walking an agony. He travelled as a beggar, as a mendicant without books or manuscripts, throwing himself on the mercy of convents and hospices for shelter. Even a short journey was for him a hardship and not conducive to writing. The longer trips from Rome to Paris and London, made either partly by water from Genoa to Marseilles or entirely overland across the Alps through the Brenner or St. Bernard passes, must have been an agony. How could his mind work in such physical hardships? How could he concentrate all during the day of travel and then walk up and down, dictating his thoughts far into the night to three or four amanuenses at the same time? Some understanding of the personality of St. Thomas is indicated by features of his journeys that must have spurred him mentally. These factors account in a way for the wide variety of his interests and show that everything he wrote was in answer to some definite need of his time and from first hand knowledge of the practical problems of his day.

He met and was entertained by people high in the counsels of Church and State. While travelling he met and helped the most abject of the poor. There was not a cross section of life that his remarkable intellect and broad sympathy did not detect and understand. This was one advantage that his travels gave him. Another was that offered by the libraries with which he came into contact on his journeys. This was a tremendous asset of his scholarship, and one that he would not have enjoyed had he remained in one place. King St. Louis IX of France had gathered in the Sainte Chapelle in Paris copies that he had caused to be made in the Orient of most of the works of the Fathers. Every Dominican convent centered as much attention on the building of a library as it did on the construction of its chapel. St. Thomas confessed that the two great graces he received from God were to understand at once everything that he saw and never to forget anything that he had read. This combination of genius, grace and books was a happy one for the cause of learning. Many of the works of St. Thomas are in the form of letters that he wrote in answer to questions and difficulties submitted to him while he was travelling. It is well that some of these have been preserved because they indicate the close touch in which he kept with the intellectual, social, economic, political and religious problems of the people of all the great centres of thirteenth century Europe.

St. Thomas might have written more if he had not travelled. He wrote most as he travelled widest. Travel was a great part of his life. His journeys and their purposes are a part of his personality.

Teacher! Cleric! Religious! Layman! Theologian! Philosopher! Litterateur! Lawyer! Scientist! Future fathers of our Nation, future rulers of our States, future leaders of our Church, I can conjure up no one who either in present or in future intellectual or moral problems can not find enlightenment in the writings and inspirational help in the life of the Universal Doctor who brought scientific knowledge to religion and intensive spirituality to knowledge. May God grant that by your study of him, by your prayers to him, by your imitation of him, by the filtration into your life of his zeal for the Catholic Church because it was the work of Christ,—may God grant that you will be able to repeat on your deathbed the sanctified dying prayer that Thomas breathed to Jesus in the Blessed Sacrament:

“I receive Thee, the prince of my soul’s redemption, for love of whom I have studied, I have watched and I have labored. Thee have I preached, Thee have I taught, against Thee never have I breathed a word, neither am I wedded to my opinion. If I have held aught that is untrue regarding this Blessed Sacrament I subject it to the judgment of the Holy Roman Catholic Church, in obedience to whom I now pass out of life.”

Very Rev. IGNATIUS SMITH, O.P.

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THE CATHOLIC UNIVERSITY BULLETIN
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
DEPARTMENTS OF LATIN AND GREEK
1924 - 25

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THE AIMS OF THE DEPARTMENTS

The undergraduate courses in Greek and Latin aim to develop in the student the power of appreciating as art the masterpieces of the classical literatures and of comprehending their relations to ancient and modern life. Accordingly, in Latin such authors are studied as Livy, Pliny, Plautus, Terence, Horace, Catullus, Juvenal, and Petronius, and in Greek, Xenophon, Homer, Lysias, Plato, Demosthenes, the Dramatists, Herodotus, and Thucydides. Senior courses may be directed over a general survey of the classics and their successive periods and varying literary norms, through the constant use of pertinent handbooks and the generous reading of representative authors. That the departing senior student may form a just conception of the whole field, a proper emphasis is placed upon the early Christian contribution to Latin and Greek literature.

As an indispensable means to the study of the classical masterpieces, both departments aim to impart a thorough knowledge of the forms and syntax of the two languages.

Especial attention is devoted to the needs of the students who have entered the University without having yet begun the study of Greek. For such students is offered a course in elementary Greek of three hours a week for two years, which may be taken as an elective by any student.

The graduate work of these departments, while primarily adapted to the needs of prospective teachers and investigators, aims also to accommodate those whose interest is non-professional, and such students of other Schools of the University who find in Greek or Latin an aid to the better pursuance of their own studies.

Given the close union of Greek and Roman civilization, a course in one department frequently supplements a course in the other, in several instances dealing with materials common to both languages. Such courses should present no difficulty, however, since the candidate who does major work in Greek is expected to do minor work in Latin and vice versa. Both departments are very willing to give special consideration to such students as may wish to do major work in one department but do not feel confident of their ability to work in the other.

The instruction in the two departments emanates from the course described on page 61 as "The Scope and Methods of Classical Scholarship." This course will consider the various divisions of classical studies, their relation and importance to one another, the ways and means of research, the methods of organizing and conducting departments and special courses; in short such questions as may lead a candidate to the most approved use of his opportunities as a university student, and may enable him to solve such problems as will confront him as teacher and scholar.

It is the belief of the departments that the most profitable study of any phase of Greek and Latin civilization can come only after a thorough grounding in the structure and significance of the languages themselves. Accordingly, courses are given in the history of the Greek and Latin languages, with special reference to the development of their grammatical systems (i.e. the inflexional forms and their syntax), and in the practice of turning connected English prose into idiomatic Greek and Latin.

The course designated as "The Scope and Methods of Classical Scholarship," and the courses in the history and prose composition of the languages form the first of the three divisions of the graduate work, and are designated as "General" courses. All these courses are required of students doing major work in either Greek or Latin.

Only when the student has become thoroughly acquainted with the languages themselves and with the methods of research, can he intelligently pursue independent studies. The remaining courses of the departments aim to include all the great names in the literatures themselves, and as many branches of classical civilization as the present organization of the departments will permit. Courses are offered in Greek and Roman philosophy, oratory, rhetoric, the epic, drama, history, literary criticism, biography, and satire. Opportunities are also given for forming an acquaintance with the Greek and Latin inscriptions and dialects. These courses form the second main division and are known as "Profane."

The contributions of the Christians to the literatures of ancient Greece and Rome are not ignored, but at present only a limited number of courses will be presented. The rise of Christian Greek and Latin Liter-

ature is studied, together with a few of the Christian masterpieces. These courses, the third and last division, are designated as "Sacred."

In addition to the prescribed courses, a sufficient number of other courses is offered, so that a student may shape his work for the doctorate in accordance with his chief purpose. Yet the curriculum is arranged so that an energetic student may take nearly all, if not all, of the courses given in the cycle of three years. This he is constantly urged to do. It is the earnest wish of the departments that the student's elected courses include a wide range of subjects, and that his independent reading be of the same broad and inclusive nature.

LATIN

Undergraduate Courses

LATIN A.—This course is designed for those who have entered the University with but two years of Latin, or who, through defective preparation, need a general review before doing more advanced work. Certain of Cicero's Orations, and parts of Ovid's *Metamorphoses* and Vergil's *Aeneid* will be read. Hours to be arranged.

I. LIVY; CICERO.—Books XXI, XXII. Outlines of Roman History, Prose Composition. M., W., F., 10 - 11, first half year, Cicero, Letters; Outlines of Roman History; Prose Composition. Freshman Course, required of all candidates for baccalaureate degrees in the School of Letters except those who elect the Modern Language Group; for these it is an alternative subject. M., W., F., 10 - 11, Second half-year.—Dr. Reynolds.

II. PLAUTUS; TERENCE; HORACE; CATULLUS.—Selected plays of Plautus and Terence.—Prose Composition. Tu., Th., S., 9 - 10, first half-year. Horace, Odes; Catullus, Selections; Prose Composition. Sophomore Course required of all candidates for baccalaureate degrees in the School of Letters except those who elect the Modern Language Group; for these it is an alternative subject. Tu., Th., S., 9 - 10, second half-year.—Dr. McGourty.

III. HORACE; JUVENAL; PETRONIUS.—Selected Satires of Horace and Juvenal; *Cena Trimalchionis* of Petronius; Advanced Prose Composition. Junior Course required of those candidates for baccalaureate degrees in the School of Letters who elect the Classical or Latin-Historical Groups. Tu., Th., S., 10 - 11—Rev. J. P. Christopher.

IVa. REVIEW OF LATIN LITERATURE.—Latin Literature of the Republic. M., W., F., 9 - 10, first half-year. Latin Literature of the Empire. M., W., F., 9 - 10, second half-year. Senior course.—Dr. McGourty.

IVb. READINGS FROM EARLY LATIN CHRISTIAN LITERATURE.—Senior Course. Hours to be arranged.—Rev. J. P. Christopher.

A senior may elect either IVa or IVb. Both courses will be given if the number of students justifies.

GRADUATE COURSES

A. General

V. **LATIN COMPOSITION.**—Facility in writing Latin is a requirement of all candidates for the Doctor's degree, and is accordingly made the first object of this course. 3 hrs. a week, first half-year.—Rev. J. P. Christopher.

VI. **HISTORICAL LATIN GRAMMAR.**—A brief introduction to the study of the sounds and inflections of the Latin Language. 3 hrs. a week, second half-year.—Rev. J. A. Geary

VII. **THE SCOPE AND METHODS OF CLASSICAL SCHOLARSHIP.**—The various fields of Classical Scholarship, and their relation to one another, as well as the methods and aim of graduate study, will be discussed. The important handbooks in the different fields of Greek and Latin research will be considered in reports by students. Other general questions such as the transmission and reconstruction of classical texts, the formation and use of a critical apparatus, the making of a lexicon, and the method to be used in testing the historical sources of a given period will also be treated 1 hr. a week.—Dr. Deferrari. (Same as Greek IX.)

VIII. **A GENERAL SURVEY OF GREEK AND ROMAN HISTORY,** with special reference to the sources and literature of the two peoples. 2 hrs a. week.—Dr. Deferrari and Dr. McGourty. (Same as Greek X).

IX. **ROMAN SATIRE.**—The History of Roman Satire will be studied. In reading the Satires of Horace, attention will be paid to his philosophy of life. In the work of Juvenal, particular consideration will be given to the poet as a moralist and as a portrayer of Roman life under the Empire. 3 hrs. a week, first half-year.—Dr. Reynolds.

X. **CICERO.**—A general study of the works of Cicero. Special emphasis will be placed on the Orations, not only as exemplifying the rules of ancient rhetoric, but also as contributing to the knowledge of contemporary Roman History. 3 hrs. a week.—Dr. Reynolds.

XI. **LUCRETIUS.**—A study of the *De Rerum Natura* as to its philosophical and literary aspects. 3 hrs. a week, first half-year.—Rev. J. P. Christopher.

XII. **LATIN PHILOSOPHICAL ESSAYS.**—Books I, II, and V of the *Tusculan Disputations* of Cicero and selected essays of Seneca will be read and discussed. The tendency of Roman philosophy and the character of Cicero's contributions to philosophical literature will also be studied. 3 hrs. a week, second half-year.—Rev. J. P. Christopher.

XIII. LATIN PALEOGRAPHY.—This course is meant to train the students in the reading of Latin manuscripts, mostly of mediaeval origin, and to acquaint them with the historical development of Latin handwriting, abbreviations, etc. Half year. 3 hrs. a week.—Rev. Dr. Guilday.

XIV. LATIN EPIGRAPHY.—This course aims to introduce the student to the reading of Latin Inscriptions, and especially to inculcate a thorough working knowledge of the *Corpus Inscriptionum Latinarum*. Half-year, 3 hrs. a week.

XV. LATIN DRAMA.—A study of the development of the Latin Drama from its earliest beginnings. The plays of Plautus and Terence will be studied as regards their dramatic structure, character drawing, style, and language. 3 hrs. a week, second half-year.—Dr. Deferrari.

XVI. VERGIL.—The works of Vergil and the Appendix Vergilana will be studied from a literary point of view. A study will be made of the poet's sources, technique, and influence in the course of the ages. Half-year, 3 hrs. a week.—Dr. Deferrari.

XVII.—ITALIC DIALECTS.—A historical and comparative study of the Oscan and Umbrian dialects in their relation to Latin. Half-year, 3 hrs. a week.

XVIII. ANCIENT LITERARY CRITICISM.—Discussions of the history of critical thought in antiquity. Reading and discussion of Aristotle's *Poetics*; Aristotle's *Rhetoric*, Book III; Demetrius, "On Style;" Dionysius, "On Literary Composition;" Longinus, "On the Sublime;" Quintilian, Book X. Half-year, 3 hrs. a week.—Dr. Deferrari.

XIX. ROMAN BIOGRAPHY.—The origin and development of ancient biographical writing from the literary and rhetorical aspects. The biographies of Suetonius, the *Agricola* of Tacitus, and the *Vitae* of the *Scriptores Historiae Augustae* will be studied especially. 3 hrs. a week, second half-year.—Dr. Reynolds.

XX. ROMAN HISTORIANS.—A general study of all the Roman Historians, with special emphasis on Caesar, Livy, and Tacitus as to their credibility, sources, methods, and contributions to history. 3 hrs. a week.—Dr. Deferrari.

XXI. ALEXANDRIAN INFLUENCES IN ROMAN POETRY.—A general study of Alexandrian forms and tendencies in poetry and of their adaptation by the Roman poets. Stress will be laid on Catullus and the Elegiac Poets. 3 hrs. a week, first half-year.—Dr. Reynolds.

C. Sacred

XXII. EARLY CHRISTIAN ORATORY.—A study of the early Christian orators, and their inheritance from the pagan schools of rhe-

toric. The sermons of St. Augustine especially will be considered. 3 hrs. a week, second half-year.—Rev. J. P. Christopher.

XXIII. ST. AUGUSTINE.—The primary aim of this course is to give a general knowledge of the literary activities of St. Augustine. Emphasis will be laid on the *De Civitate Dei* and the *Confessions*. 3 hrs. a week, first half-year.—Rev. J. P. Christopher.

XXIV. EARLY CHRISTIAN LATIN LITERATURE.—The beginnings and development of Christian Latin Literature will be studied with especial attention to the *Apologeticus* of Tertullian and the *Octavius* of Minucius Felix. Half-year, 3 hrs. a week.—Rev. J. P. Christopher.

GREEK

Undergraduate Courses

I. ELEMENTARY GREEK.—Forms and syntax with daily exercises in the turning of Greek into English and English into Greek. Xenophon's *Cyropaedia*. Tu., Th., S., 8-9.—Dr. Campbell.

II. INTERMEDIATE GREEK.—Xenophon. *Anabasis*, first half-year. Homer, *Iliad*, second half-year. Prose composition; Review of forms and syntax based upon Hadley and Allen's *Greek Grammar*. M., W., F., 8-9.—Dr. Reynolds.

III. LYSIAS AND HOMER.—Lysias, selected orations, first half-year. Homer, *Odyssey*, second half-year. Comparison of the Ionic with the Attic dialect. Prose Composition. Tu., Th., S., 8-9.—Dr. McGourty.

IV. PLATO; DEMOSTHENES.—Plato, short dialogues, first half-year. Demosthenes, *On the Crown*, second half-year. Prose Composition. 3 hrs. a week.—Dr. Reynolds.

V. GREEK DRAMA.—Selected plays from the tragedians, first half-year. Aristophanes, *Wasps*, second half-year. Scansion of the metres of Tragedy and Comedy. 3 hrs. a week.—Dr. Reynolds.

VIa. HISTORIANS.—Thucydides, Books, VI, VIII, first half-year. Herodotus, Books I and II, second half-year. Prose Composition. 3 hrs. a week.—

VIb. READINGS FROM GREEK CHRISTIAN LITERATURE.—Senior course. Hours to be arranged.—Dr. Deferrari.

GRADUATE COURSES

A. General

A senior may elect either VIa or VIb. Both courses will be given if the number of students justifies.

VII. GREEK COMPOSITION.—Facility in writing Greek is a requirement of all candidates for the Doctor's degree, and is accordingly made the first subject of this course. 1 hr. a week.—Dr. Campbell.

VIII.—HISTORICAL GREEK GRAMMAR.—A brief introduction to the study of the sounds and inflections of the Greek language. 3 hrs. a week, first half-year.—Rev. J. A. Geary.

IX. SEE LATIN VII.

X. SEE LATIN VIII.

B. Profane

XI. ARISTOTLE.—The Nicomachean Ethics. Books I, II, III, V, and X, will be read in class. This work will be supplemented by collateral readings in other works of Aristotle and by lectures on Aristotle's place in the history of ethical thought. 3 hrs. a week, second half-year.—Dr. Campbell.

XII. GREEK TRAGEDY.—The origins of tragedy and its development, together with dramatic and scenic questions, will be studied. Attention will also be paid to the language, metre, and history of the text. 3 hrs. a week, first half-year.—Dr. Deferrari.

XIII. GREEK COMEDY.—The origins of comedy and its developments down to New Comedy will be studied. All the plays of Aristophanes will be reviewed, and a detailed study made of their structure and technique. 3 hrs. a week, second half-year.—Dr. Deferrari.

XIV. GREEK DIALECTS.—An introductory study of the various dialects, based on the dialect inscriptions. Half-year, 3 hrs. a week.—Dr. Deferrari.

XV. ARISTOTLE.—The Politics. A study of the political and economic writings of Aristotle, and of the social and political thought of Greece. Half-year, 3 hrs. a week.—Dr. Campbell.

XVI. HOMER.—A study of the Greek Epic. Special topics such as the Homeric state and institutions, private life, trade and crafts, religion, etc., will be presented by members of the class. Half-year, 3 hrs. a week.—Dr. Deferrari.

XVII. THE GREEK HISTORIANS.—A general survey of the Greek Historians with special emphasis upon Thucydides. Lectures by the instructor and reports by members of the class will be given on Greek historical literature in general and the life, sources, methods, and literary and historical value of the various authors. 3 hrs. a week.—Dr. Deferrari.

XVIII. GREEK EPIGRAPHY.—An introduction to the reading and interpretation of Greek inscriptions, especially those of real historical value. 3 hrs. a week, second half-year.—Dr. Reynolds.

XIX. PLATO.—The Republic and Laws. A study of Plato's place in the social and political thought of Greece. 3 hrs. a week, half-year.—Dr. Campbell.

XX. GREEK MINOR POETS.—The extant poems will be read in class and by outside reading. A number of them will be studied in detail. 3 hrs. a week, second half-year.—Rev. G. Reynolds.

XVI. ATTIC ORATORS.—The origins and growth of Attic oratory up to Demosthenes will be studied. An attempt will be made to cover all the works of Antiphon, Andocides, Lysias, Isaeus, Isocrates, Aeschines. 3 hrs. a week, first half-year.—Dr. Campbell.

XXII. DEMOSTHENES.—A study of the life and times of Demosthenes, particularly as set forth in his own works. 3 hrs. a week, second half-year.—Dr. Campbell.

C. Sacred

XXIII. CHRISTIAN ORATORY OF THE FOURTH CENTURY.—Athanasius, Basil, Gregory of Nazianzus, John Chrysostom. A study of the rhetorical aspects of their writings, as well as the light they shed on the life of the time. 3 hrs. a week, first half-year.—Dr. Campbell.

XXIV. EPISTOLOGRAPHY.—A study of letter writing among Greeks, especially through the beginnings of Greek Christian Literature down to the "floruit" period of St. Basil. Half-year, 3 hrs. a week.—Dr. Deferrari.

XXX. ST. JOHN CHRYSOSTOM.—The primary aim of this course is to give a general knowledge of the literature of St. John Chrysostom. Emphasis will be laid on certain of the orations and on the *De Sacerdotio*. 3 hrs. a week, second half-year.—Dr. Campbell.

COURSES IN OTHER DEPARTMENTS

Students, who are preparing for major work in Latin and Greek, will find it advantageous to have acquired a reading knowledge of French and German. Both are indispensable for work leading to a doctorate. Highly desirable also in candidates for the doctorate is a reading knowledge of Italian.

Other departments of the University, in which candidates for higher degrees in the Classics may profitably follow minor work, are: Comparative Philology, Sanskrit Language and Literature, Semitic and Egyptian Languages and Literatures, Celtic Languages and Literatures, English Language and Literature, and German Language and Literature. The courses offered in these various departments may be found by consulting the University Year Book.

RESOURCES AND FACILITIES FOR CLASSICAL STUDY

Departmental Headquarters

They are located on the second floor of McMahon Hall, and include

special Latin and Greek libraries, a periodical room, and a room equipped with important handbooks, maps, etc. for the efficient conduct of graduate courses. The departmental libraries contain over 6,000 volumes, which represent a collection of very valuable works, and do not contain a superabundance of school texts. The periodical literature consists of all the English and American journals on Greek and Latin studies, both back and current numbers, as well as the most important in German and French. Similar works in Italian are now being procured.

LIBRARY—A classical library has been gradually created, largely through the kind donations of priests and laymen. To train men in sound scholarship an abundance of good books is a *sine qua non*, and while we consider ourselves well provided for at present, we are by no means perfectly so. To carry on the work which we have begun, in the best possible way, many more books should be procured at once, and any assistance that may be given will be most gratefully received.

COLLECTIONS—As adjuncts to the departmental libraries, the main library of the University contains an excellent collection of patristic texts and commentaries, and the departmental library of Semitic and Egyptian Languages and Literatures includes many works on Classical archaeology, palaeography, and the topography of Rome. The student may also obtain great assistance from the Congressional Library which is always at his service.

MUSEUM—The Museum of the University contains much of interest to the student of classical antiquity: facsimiles of ancient inscriptions and manuscripts, lamps, vases, medieval mss., and works of art. The most valuable possession of the Museum, however, for the classical scholar, is a large collection of coins. The nucleus of the collection was made by Claudio Janet, but this has been greatly increased by other donations. The collection consists of an extensive assortment of Greek coins from Athens, Macedonia, Syracuse, Egypt, Syria, Parthia, Asia Minor, etc.; a large number of Roman coins (nearly all the emperors are represented, some by as many as twenty coins—from Gaul, Spain, Egypt, Northern Africa, etc); others from the Byzantine empire and nearly all the countries of Europe of the Middle Ages. Many historical data may be controlled by these coins, and in some instances, especially in the period of the Roman Republic, the coins represent the only information available for the persons mentioned thereon.

THE CATHOLIC SISTERS COLLEGE

Classical Studies

The courses in Latin and Greek at The Catholic Sisters College are conducted by members of the University departments. A conspectus of these courses may be found in The Catholic Sisters College Year Book.

They correspond closely in the main to those offered for undergraduates at the University proper, with the addition of two courses, Latin Ia and IIa, specially designed for teachers.

Special provision is made for Sisters who wish to pursue graduate work. Certain of the regular courses listed for undergraduates may be taken for graduate credit. Moreover, the graduate courses noted in the University Year Book as "The Scope and Methods of Classical Scholarship," "Greek and Roman History and Literature," and "Historical Greek and Latin Grammar" are repeated yearly for the Sisters of graduate standing. The Sisters have always been well represented, both in the quantity and quality of their work, among the graduate students in Classics at the University.

Any Sister contemplating graduate work in the Classics at The Sisters College is urged to communicate with the chairman of the departments, regarding previous training and requirements. Many matters may thus be adjusted which will permit the Sister to pursue her work in residence more pleasantly and profitably.

DEGREES

The degrees obtainable under the Faculty of Letters, of which the Departments of Latin and Greek are a part, are: Bachelor of Arts (A.B.); Bachelor of Letters (L.H.B.); Master of Arts (A.M.); Master of Letters (L.H.M.); Doctor of Letters (L.H.D.); Doctor of Philosophy (Ph.D.).

REQUIREMENTS FOR DEGREES

For the Bachelor's Degree

The Faculty will recommend for a Baccalaureate degree (A.B. or L.H.B.) a student who, after complying with the conditions for admission (p. 150 of Year Book) completes satisfactorily one of the groups of studies outlined on pp. 153-158 of Year Book. The work of each student will be tested by mid-year and final examinations in each course.

For the Master of Letters Degree

The degree of Master of Letters is conferred upon a student who holds a Bachelor's degree from a college of high standing, or submits other evidence of satisfactory preliminary training, and has satisfactorily completed not less than two years of graduate study and met the other prescribed conditions for the degree. A student who has received his degree from a college not of sufficiently high standing must expect to spend more than two years in graduate study. He must spend at least the final year as a duly registered student at this University. The Faculty shall decide whether and to what extent graduate work done by the candidate elsewhere than at this University may be accepted as a partial fulfillment of these requirements.

On or before November 1 of the year in which he begins his graduate work here, the candidate must apply to the Rector for the degree and submit to the Faculty, for its approval, a schedule of studies, forming a coherent group and consisting of a major and one minor subject, and ordinarily amounting in two years to twelve units of graduate work.¹ Both subjects must be taken in the School of Letters. With the approval of the Faculty, certain advanced undergraduate courses, for which only partial credit may be given towards the degree, may be taken by a graduate student. The candidates' attainments will be determined by an essay and by written and oral examinations in both the major and subordinate subjects. At least two years (by October 15) before the conferring of the degree, the candidate must show, by examination, ability to read at sight French and German, and not later than May 15 of the final year must submit an acceptable essay embodying either the results of an original investigation or a critical study of some important work in his major subject. At the option of the University he may be required to print the essay, in whole or in part, and present the University with 100 copies.

The applicant for the degree of Master of Arts must be a duly registered student of this University.

He must have received a Bachelor's degree from an approved college or submit other evidence of satisfactory preliminary training.

On or before November 1 of the year in which he takes up his graduate work in this University, he must apply to the Rector for the degree and submit to the Faculty, for its approval, a course of study which ordinarily shall include at least twelve units² of graduate work, six of which shall constitute his major work and six his minor work. So far as may be practicable six units of the major work must be taken in one department. Of the remaining units, three at least must be taken in the same school as the major work; the rest may be taken in any one of the three schools: Philosophy, Letters, or Sciences. The entire course of study of the candidate shall be under the supervision of the school to which his major work pertains.

The candidate must write, on an approved topic, in his major work, an original essay of not fewer than 5,000 words. This essay must be presented to the Faculty not later than May 15 of the year in which the degree is to be conferred. If it be approved, the candidate will be admitted to a written examination in his major work. His proficiency in his minor work will be tested by semi-annual written examinations, one at the end of each half-year.

¹A unit means one hour of class-work per week pursued for a period of one year.

²A unit means one hour of class work a week pursued for a period of one year. Two hours of laboratory work are rated as equivalent to one hour of class work.

It is understood that the above class-units may be distributed over two years in cases where the student can devote only a part of his time to study.

In addition to the above requirements the candidate must from the outset give evidence by examination, either oral or written, of his ability to read and translate at sight technical literature, especially that bearing upon his major work, in at least one foreign modern language. Ordinarily this should be French or German.

For the Doctorate in Philosophy or Letters

The applicant for the Doctorate must be a duly registered student of this University.

He must have received a Bachelor's degree from an approved college or submit other evidence of satisfactory preliminary training. On or before November 1 of the year in which he takes up graduate work in this University he must submit to the Faculty and the Rector, for their approval, a course of study which must include a principal subject, the major, and two subordinate subjects, the first minor and the second minor.

Not later than May 1 of his first year of graduate study, the candidate must give evidence, by examination, either oral or written, of his ability to read and translate at sight French and German texts, especially those that deal with subjects which he proposes to study for the degree.

He must spend at least three years in graduate study, the last of which must be at this University. The Faculty shall decide whether and to what extent graduate work done by the candidate elsewhere than at this University may be accepted as a partial fulfillment of these requirements.

The period of three years is a minimum; the candidate may be obliged to spend more than three years in fulfilling the requirements.

The purpose of the requirements in several subjects is to develop in the student the ability to conduct research in accordance with scientific methods, and to insure that he possess a thorough knowledge of his principal subject along with such a knowledge of the other subjects as may be necessary to secure breadth of view and philosophical insight.

Ordinarily, the second minor subject may be absolved in one year and the first minor in two years. The work in each minor subject must be completed by a written examination which may be taken at any time after the close of the course of instruction assigned.

The work in the major subject must be pursued for at least three years. Besides the courses prescribed therefor, it includes a dissertation embodying the results of an original investigation on a topic approved by the head of the department. This dissertation must be presented to the Faculty not later than April 1 of the last year of graduate work. If the dissertation is accepted, it must be printed according to a prescribed

form which may be obtained from the Registrar, and 200 copies must be deposited in the Library of the University before the degree will be conferred. After the acceptance of the dissertation, but in no case before May 15 of the last year of graduate work, the candidate must pass a written examination in the major subject, and then an oral examination upon the whole of his graduate work.

DOCTORAL DISSERTATIONS

In the year 1918, shortly after the signing of the armistice, the departments were completely reorganized, and their scholarly activities directed towards a single general goal. It is a fact, now more and more commonly recognized, that while our oldest heritage of Christian thought which is couched in Greek and Latin, has been quite thoroughly searched from the viewpoints of philosophy and theology, it has been woefully neglected as to its humanistic and literary content. Philosophers and theologians were not interested in these ancient sources as literature. The student of letters treated Christian Latin and Greek with pedantic contempt as a decadent thing, containing nothing of beauty comparable with the productions of the golden periods of paganism. But the Latin and Greek works of the Christians by no means deserved this contempt. They are a definite part of the whole life of Greek and Latin literature, and so intimately bound up with it that they cannot be neglected by any student who seeks a complete understanding of classical civilization. Furthermore, the philosopher and the theologian can greatly improve his knowledge of ancient philosophical and theological thought if the philologist acquaints him with the nature of the language and its purely literary qualities.

From the beginning, this work was recognized as the province of the Classical philologist. Here surely was the field of activity for the departments of Latin and Greek at the Catholic University of America. The field is rich and scarcely tilled. It is, humanly speaking, the very source of our faith. Accordingly the departments professedly concentrate the scholarly activities of the members of their staff and their graduate students on the field of patristic literature. More specifically, we aim:

1. to contribute monographs which will one day help to make possible a complete and thorough knowledge of the languages (Latin and Greek) of the earliest period of the Church, from which unfortunately we are still far distant.

2. to show more clearly the relation of the civilization of the early Church with that of preceding periods;

3. to make better known, by means of special editions with full commentaries, the individual works of the Fathers, especially those which have yet to see the light in an English version.

With these definite aims, the departments, beginning with the year 1921, assembled their productions under a single title, "The Catholic

University of America Patristic Studies." A number of volumes have already appeared, and many more are in preparation.¹

LIST OF DOCTORAL DISSERTATIONS PUBLISHED IN THE
DEPARTMENTS OF LATIN AND GREEK

1904

OSWALD, MICHAEL M. F. *The Prepositions in Apollonius Rhodius Compared with their use in Homer.*

TRAHEY, JACOB T. *De sermone Ennodiano, Hieronymi sermone in comparationem adhibito.*

1915

JEPSON, REV. JOHN J. *The Latinity of the Vulgate Psalter.*

1916

WRIGHT, HERBERT F. *Francisci de Victoria de iure belli relectio.*

1917

AUWEILER, REV. EDWIN J. *The Chronica Fratris Jordani a Giano.*

EVARISTUS, SISTER MARY. *The Consolations of Death in ancient Greek Literature.*

ROSARIA, SISTER MARY. *The Nurse in Greek Life.*

1918

HEIDER, REV. ANDREW B., S.M. *The Blessed Virgin Mary in Early Christian Latin Poetry.*

1921

AMERINGER, REV. THOMAS E. *The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom. Vol. V of C. U. A. Patristic Studies.*

1922

JACKS, LEO V. *St. Basil and Greek Literature. Vol. I of C. U. A. Patristic Studies.*

1923

CAMPBELL, J. MARSHALL. *The Stylistic Influence of the Second Sophistic on the Sermons of St. Basil the Great. Vol. II of C. U. A. Patristic Studies.*

PARSONS, SISTER WILFRID. *A study of the Vocabulary and Rhetoric of the Letters of St. Augustine. Vol. III of C. U. A. Patristic Studies.*

COLBERT, SISTER MARY COLUMKILLE. *The Syntax of the "De Civitate Dei" of St. Augustine. Vol IV of C. U. A. Patristic Studies.*

EXLER, REV. FRANCIS X. J. *The Form of the Ancient Greek Letter.*

¹The golden periods of pagan literature, however, are not entirely overlooked. If one so desires, he may do his special work therein, publishing his work outside the departmental series. Cf. Doctor Exler's dissertation (above), on the Form of the Ancient Greek Letter.

1924

REYNOLDS, REV. GRAHAM. *The Clausulae in the De Civitate Dei of St. Augustine. Vol. VII of the C. U. A. Patristic Studies.*

BARRY, SISTER M. INVOLATA. *St. Augustine the Orator. Vol. VI of C. U. A. Patristic Studies.*

In Preparation

The De Cathechizandis Rudibus of St. Augustine.

The De Obitu Theodosii of St. Ambrose.

The De Obitu Valentiniani of St. Ambrose.

The Vocabulary of St. Ambrose's Ethical Works.

The Syntax of the Sermons of St. Augustine.

The Literary Sources of St. Augustine's De Civitate Dei, Books X - XX.

And others.

GRADUATE COURSES OFFERED IN 1924 - 25

Latin

Course V. Latin Composition. REV. J. P. CHRISTOPHER

" VI. Historical Latin Grammar. REV. J. A. GEARY.

" VII. The Scope and Methods of Classical Scholarship.

DR. DEFERRARI.

" VIII. A General Survey of Greek and Roman History.

DR. DEFERRARI AND DR. MCGOURTY.

" IX. Roman Satire. REV. DR. GRAHAM REYNOLDS.

" XII. Latin Philosophical Essays. REV. J. P. CHRISTOPHER.

" XIV. Latin Drama. DR. DEFERRARI.

" XXI. Early Christian Oratory. REV. J. P. CHRISTOPHER.

" XXII. St. Augustine. REV. J. P. CHRISTOPHER.

Latin Palaeography. REV. DR. PETER GUILDAY.

The Latin Seminar. The main topic of study will be the Letters of St. Ambrose. DR. DEFERRARI.

Greek

Course VII. Greek Composition. DR. CAMPBELL.

" VIII. Historical Greek Grammar. REV. J. A. GEARY.

" IX. See Latin VII.

" X. See Latin VIII.

" XI. Aristotle's Nicomachean Ethics. DR. CAMPBELL.

" XII. Greek Tragedy. DR. DEFERRARI.

" XX. Greek Minor Poets. REV. DR. GRAHAM REYNOLDS.

" XXIII. Christian Oratory of the Fourth Century.

DR. CAMPBELL

The Greek Seminar. The main topic of study will be either St. John Chrysostom's De Sacerdotio or St. Basil's Letters. DR. DEFERRARI.

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THE

CATHOLIC UNIVERSITY BULLETIN

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JUNE, 1924

NO. 6

DEGREES CONFERRED AT THE THIRTY-FIFTH
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Washington, D. C., under the Act of Congress of August 24, 1912

The School of the Sacred Sciences

BACHELOR OF SACRED THEOLOGY (S. T. B.)

- Rev. Wilbur Joseph Borer, A.F.M. Maryknoll, N. Y.
A. B., Brooklyn College, 1918.
- Rev. William Otterwell Ignatius Brady Saint Paul, Minn.
- Rev. John Thomas Conlon Los Angeles, Calif.
- Rev. James Louis Connolly Saint Paul, Minn.
A. B., St. Mary's University, 1918; A. M., *ibid.*, 1919.
- Rev. James Matthew Drought, A.F.M. Maryknoll, N. Y.
A. B., St. Joseph's Seminary, N. Y., 1917.
- Rev. Francis Hugh Gallagher Toronto, Canada.
- Rev. David Clinton Gildea Omaha, Nebr.
A. B., St. Francis College, Pa., 1920; A. M., *ibid.*, 1923.
- Rev. William Andrew Kaschmitter, A.F.M. . Maryknoll, N. Y.
- Rev. Richard Joseph Kearney Philadelphia, Pa.
- Rev. Charles Francis Keller Philadelphia, Pa.
- Rev. John Harold Kennedy, O.M.I. Oblate Scholasticate.
- Rev. Cornelius Lalley Des Moines, Iowa.
A. B., Creighton University, 1909.
- Rev. Thomas Francis McNeill Syracuse, N. Y.
A. B., St. Joseph's Seminary, N. Y., 1920.
- Rev. John Stanislaus Middleton New York, N. Y.
A. B., St. Joseph's Seminary, N. Y., 1920.
- Rev. Pedro Olmedo Monleón, Lipa, P. I.
A. B., San Francisco Javier, Manila, 1911.
- Rev. Cyrillus Piontek, O.F.M. Green Bay, Wis.
- Rev. George Cornelius Powers, A.F.M. Maryknoll, N. Y.
- Rev. Oscar Frank Schlachter Lincoln, Nebr.
- Rev. Edwin Thomas Scully New York, N. Y.
- From the Paulist Seminary, Brookland, D. C.*
- Rev. Thomas Fergus Tierney, C.S.P. Washington, D. C.
- From the Marist Seminary, Brookland, D. C.*
- Rev. Charles Samuel Bedard, S.M. Washington, D. C.
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- Rev. Harry Herbert Long Dubuque, Iowa.
- Rev. Edmund William Loosbrock Dubuque, Iowa.
- Rev. John Francis Strunk Crookston, Minn.
- Rev. Lawrence Oscar Wolf Saint Paul, Minn.
- From the Sulpician Seminary, Washington, D. C.*
- Rev. Harold Joseph Barr Savannah, Ga.
A. B., St. Mary's University, 1920.
- Rev. Walter Joseph Buckley Fall River, Mass.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. George Joseph Aloysius Cairns Detroit, Mich.
A. B., Brown University, 1916; A. M., St. Mary's University, 1921.

- Rev. Francis Joseph Canning Brooklyn, N. Y.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Thomas Paul Casey Brooklyn, N. Y.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Joseph Arsene Corbeil Providence, R. I.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Francis Aloysius Duch Hartford, Conn.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. John William Fay Hartford, Conn.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Thomas Francis Fitzgerald Fall River, Mass.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Julian Sebastian Lachendro Pittsburgh, Pa.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. John Christopher Marsh Alexandria, La.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. James Vincent Murphy Chicago, Ill.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Edward Frederick Neubecker Grand Rapids, Mich.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Alberic Henry Poirier Manchester, N. H.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Myron Julius Purick Brooklyn, N. Y.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.
- Rev. Joseph William Salmon Brooklyn, N. Y.
A. B., St. John's College, Brooklyn, 1920.

From St. John's University, Collegeville, Minn.

- Rev. Lucian Joseph Arrell Fargo, N. Dak.
- Rev. Michael Nicholas Kremer St. Cloud, Minn.
- Rev. Victor John Plecity La Crosse, Wis.

LICENTIATE IN SACRED THEOLOGY (S. T. L.)

- Rev. Thomas Vincent Cassidy Providence, R. I.
A. B., Mt. St. Mary's College, 1918; A. M., The Catholic University of America, 1923;
S. T. B., *ibid.*, 1923.

Dissertation: "*Clerical Education in the Middle Ages.*"

- Rev. Joseph William Connors, A.F.M. Maryknoll, N. Y.
A. B., Holy Cross College, 1918; S. T. B., The Catholic University of America, 1923.

Dissertation: "*A Study of Divine Charity.*"

- Rev. John Joseph Considine, A.F.M. Maryknoll, N. Y.
S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923.

Dissertation: "*Blessed Ramon Lull; A Thirteenth Century Missioner.*"

- Rev. Francis Hugh Gallagher Toronto, Canada.

Dissertation: "*The Origin and Significance of Servile Works in the Precept of Sunday Observance.*"

- Rev. Andrew Elliot Robinson Springfield, Ill.
A. B., St. Francis College, Quincy, Ill., 1913; A. M., *ibid.*, 1914; S. T. B., The Catholic University of America, 1923; J. C. L., *ibid.*, 1923.

Dissertation: "*Blessed Thomas More and the Utopia.*"

Rev. Robert Joseph Sherry Cincinnati, Ohio.
A. B., University of Dayton, 1914; Ph. B., *ibid.*, 1916; A. M., *ibid.*, 1922; S. T. B.,
The Catholic University of America, 1923; J. C. L., *ibid.*, 1923.

Dissertation: "*The Vital Element in Christ's Teaching.*"

Rev. Joseph Alphonsus Webb Winnipeg, Canada.
S. T. B., The Catholic University of America, 1923.

Dissertation: "*The Railroad Labor Board and Wage Justice.*"

DOCTOR IN SACRED THEOLOGY (S. T. D.)

Rev. Alphonse John Coan, O.F.M. St. Louis, Mo.
S. T. B., The Catholic University of America 1922; S. T. L., *ibid.*, 1922.

Dissertation: "*The Rule of Faith in the Ecclesiastical Writings of the
First Two Centuries.*"

The School of Canon Law

BACHELOR OF CANON LAW (J. C. B.)

Rev. William Appleby Des Moines, Iowa.
Rev. John Conlon Los Angeles, Calif.
Rev. Henry Francis Dugan Indianapolis, Ind.
M. A., St. Mary's College, Ky., 1910.

Rev. Anthony Arthur Finnerty Scranton, Pa.
Rev. David Clinton Gildea Syracuse, N. Y.
A. B., St. Francis College, Loretto, Pa., 1920; A. M., *ibid.*, 1923.

Rev. Joseph Henry Honningford Indianapolis, Ind.
Rev. Richard Joseph Kearney Philadelphia, Pa.
Rev. Charles Frederick Keller Philadelphia, Pa.
Rev. Cornelius Lalley Des Moines, Iowa.
A. B., Creighton University, Omaha, Nebr., 1909.

Rev. Thomas Francis McNeil Syracuse, N. Y.
A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1920.

Rev. John Stanislaus Middleton New York, N. Y.
A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1920.

Rev. Pedro Olmedo Monleón Lipa, P. I.
Rev. John Linus Paschang Omaha, Nebr.
Rev. Cyril Piontek, O.F.M. The Franciscan College
Rev. Oscar Francis Schlachter Lincoln, Nebr.
Rev. Frederick James Toomey Grand Island, Nebr.
A. B., St. Francis College, Loretto, Pa., 1918; A. M., *ibid.*, 1922.

LICENTIATE IN CANON LAW (J. C. L.)

Rev. William Joseph Doheny, C.S.C. Holy Cross College.
A. B., St. Norbert's College, West De Pere, Wis., 1919; J. C. B., The Catholic
University of America, 1923.

Dissertation: "*Acquisition of Church Property.*"

Rev. Henry Francis Dugan Indianapolis, Ind.
M. A., St. Mary's College, Ky., 1910.

Dissertation: "*The Judiciary in the Diocesan Curia.*"

Rev. David Clinton Gildea Syracuse, N. Y.
A. B., St. Francis College, Loretto, Pa., 1920; A. M., *ibid.*, 1923.

Dissertation: "*Historical Aspect of the Probity and Knowledge Re-
quired in the Cleric for Sacred Ordination.*"

- Rev. Richard Joseph Kearney Philadelphia, Pa.
 Dissertation: "*The Origin of Baptismal Sponsors, and the Development of the Legislation concerning their Number and Qualifications.*"
- Rev. Charles Frederick Keller Philadelphia, Pa.
 Dissertation: "*Mass Stipends.*"
- Rev. Thomas Francis McNeill Syracuse, N. Y.
 A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1920.
 Dissertation: "*Religious Congregations of Diocesan Right.*"
- Rev. John Linus Paschang Omaha, Nebr.
 Dissertation: "*The Sacramentals.*"
- Rev. Cyril Piontek, O.F.M. The Franciscan College.
 Dissertation: "*De Indulto Exclaustrationis et Saecularizationis.*"

DOCTOR OF CANON LAW (J. C. D.)

- Rev. Edward Vincent Dargin New York, N. Y.
 A. B., St. Joseph's Seminary, Dunwoodie, N. Y., 1919; S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*Reserved Cases according to the Code of Canon Law.*"
- Rev. John Aloysius Godfrey Philadelphia, Pa.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*The Right of Patronage according to the Code of Canon Law.*"
- Rev. Francis Edward Hagerdorn Kansas City, Mo.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*General Legislation on Indulgences.*"
- Rev. James Ignatius King St. Paul, Minn.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*The Administration of the Sacraments to Dying Non-Catholics.*"
- Rev. Francis Joseph Winslow, A.F.M. Maryknoll, N. Y.
 S. T. B., The Catholic University of America, 1923; J. C. B., *ibid.*, 1923; J. C. L., *ibid.*, 1923.
 Dissertation: "*Vicars and Prefects Apostolic.*"

The School of Law

BACHELOR OF LAWS (LL. B.)

- John Joseph Bergin, Jr. Waterbury, Conn.
- Maurice James Buckley Bridgeport, Conn.
- Diego Manuel Chamorro Granada, Nicaragua.
- Edward Dominica Dockerty Carbondale, Pa.
- George Vincent Dorsey Nyack, N. Y.
- Patrick James Flanagan Welch, W. Va.
- Andrew Thomas Healy Holyoke, Mass.
- Frederick William Krantz Carbondale, Pa.

Joseph John Lawler	Jessup, Pa.
Thomas Emil Lovas, Jr.	War, W. Va.
Edward James Lynch	Northampton, Mass.
Edward Ignatius Vincent	Lowell, Mass.
Raymond Arthur Williams	DuBois, Pa.

The following students have completed all the academic requirements and will receive the degree Bachelor of Laws on attaining their majority:

Robert Eugene Reuss	Pittsburgh, Pa.
Joseph Carmelo Suraci	Washington, D. C.
Joseph Aloysius Ward	Midland, Md.

The School of Philosophy

BACHELOR OF ARTS (A. B.)

Dennis George Allman	Waterbury, Conn.
Fred Amil Beloin	New Britain, Conn.
James Aloysius Breslin	Lyndhurst, N. J.
Thomas Leon Burckell,	Memphis, Tenn.
Joseph Francis Burns	Waterbury, Conn.
Robert Ambrose Denault	Mittineague, Mass.
William Jennings Dunne	Derby, Conn.
Bernard Eberts	Columbus, Ohio.
Michael Xavier Frassrand	St. Paul's College.
William Gerald Gaffney	Rochester, N. Y.
Otto John Hauck	West Springfield, Mass.
George Francis Hayes	Waterbury, Conn.
James Burns Horning	Washington, D. C.
Ambrose Raphael Hyland	Chateaugay, N. Y.
Earl Monahan Jarrett	St. Paul's College.
Basil John Kelly	Washington, D. C.
Tom Jim McBride	Ft. Smith, Ark.
James Thomas McDonald	Brooklyn, N. Y.
William Getto McDonald	Wichita, Kans.
Leon Richard Meaney	Danbury, Conn.
Coleman Halpin Mulcahy	Deer Lodge, Mont.
Joseph Francis Mulville	Waterbury, Conn.
Daniel Ryan Neary	Naugatuck, Conn.
John Francis Sheehy	Waterbury, Conn.
Richard Joyce Smith	East Hartford, Conn.
Wimbert Raymond Sullivan	Baltimore, Md.
Matthew Patrick Touhey	Washington, D. C.
Francis Bernard Woods	Holyoke, Mass.

BACHELOR OF PHILOSOPHY (PH. B.)

James Paul Hart	Waukon, Iowa.
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MASTER OF ARTS (A. M.)

Rev. Thomas Joseph Blessington, O.S.A. . . . St. Augustine's College.
A. B., Villanova College, 1920.

Essay: "*A Study of St. Augustine's Theory of Creation.*"

Rev. William Otterwell Ignatius Brady Fall River, Mass.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.

Essay: "*Religious Education in the Schools of the Port Royalists.*"

Rev. Edward James Cahill Springfield, Ill.
A. B., Rount College, 1914.

Essay: "*The Education of the Mediaeval Apprentice.*"

Rev. Ezra Victor Cardinal, C.S.V. Bourbonnais, Ill.
A. B., St. Viator College, Bourbonnais, Ill., 1919.

Essay: "*Catholic Education among the Menominee and Ottawa Indians, 1824—1850.*"

Francis David Casey Providence, R. I.
B. Sc., Providence College, 1923.
Knights of Columbus Scholar.

Essay: "*Radical and Conservative Tendencies in Early American Political Life.*"

Rev. Thomas Paul Casey Sulpician Seminary.
A. B., St. Mary's University, 1919; A. M., *ibid.*, 1920.

Essay: "*The Scientific Background of Drill.*"

John Joseph Clarke North Lawrence, N. Y.
A. B., The Catholic University of America, 1923.

Essay: "*New York in the War of 1812.*"

Rev. James Louis Connolly Fall River, Mass.
A. B., St. Mary's University, 1919.

Essay: "*The Catechetical Method of St. Sulpice.*"

James Theodore Daly New Bedford, Mass.
B. S. in Ch. E., The Catholic University of America, 1923.
Knights of Columbus Scholar

Essay: "*The Financial History of the United States during the Civil War.*"

Rev. Edwin Alfred Dickenson, O.S.A. St. Augustine's College.
A. B., Villanova College, 1920.

Essay: "*The Aims and Content of Junior High School Mathematics.*"

Frank Joseph Drobka Manitowoc, Wis.
B. Sc., The University of Wisconsin, 1922.
Knights of Columbus Scholar

Essay: "*The Duties of a Principal in a Small High School.*"

Rev. James Matthew Drought Maryknoll, N. Y.
A. B., St. Joseph's Seminary, 1917.

Essay: "*Twenty-five Years of Modern Systematized Education in China.*"

Brother Alphonsus Fidelis, F.S.C. Pocantico Hills, N.Y.
A. B., Manhattan College, 1921.

Essay: "*Transfer of Training.*"

William Miller Thomas Gamble Glen Echo H'ts., D. C.
A. B., Princeton University, 1898.

Essay: "*The 'Monumenta': Its Antecedents and Motives.*"

Dennis Ryan Gillen Youngstown, Ohio.
A. B., The Catholic University of America, 1923.
Knights of Columbus Scholar.

Essay: "*The Moral Information of Delinquents in Relation to Their Mentality.*"

Rev. Mathias Martin Hoffman, Jr. Dubuque, Iowa.
A. B., Columbia College, 1909.

Essay: "*Public and Private Projects in Unemployment Insurance.*"

Charles Huntington Howard Lemon City, Fla.
A. B., Spring Hill College, 1918.
Knights of Columbus Scholar.

Essay: "*An Experimental Study of the Influence of Repression on Forgetting.*"

*Rev. Wilfred Geoffrey Hurley St. Paul's College.
A. B., The Catholic University of America, 1923.

Essay: "*Origins of Charity.*"

Rev. Paul Mary Judson, O.S.A. St. Augustine's College.
A. B., Villanova College, 1920.

Essay: "*Sketch of the Life of Father Gabriel Richard, 1767—1832.*"

Rev. William Andrew Kaschmitter, A.F.M. .. Maryknoll, N. Y.
Essay: "*The Use of Experience, in St. Thomas.*"

Augustine Joseph McCarthy Hornell, N. Y.
B. S. in Ch. E., The Catholic University of America, 1922.
Knights of Columbus Scholar.

Essay: "*New York in the American Revolution.*"

Rev. John Francis McCarthy, O.S.A. St. Augustine's College.
A. B., Villanova College, 1920.

Essay: "*The Problem of Retardation.*"

Rev. James William McCormick Sulpician Seminary.
A. B., Columbia College, 1920.

Essay: "*Thomas More, Educator and Humanist.*"

Rev. Alexander James Malone, O.S.A. St. Augustine's College.
A. B., Villanova College, 1919.

Essay: "*State Control of Non-public Schools.*"

Walter Dominic May New London, Conn.
A. B., The Catholic University of America, 1923.

Essay: "*Connecticut in the American Revolution.*"

Rev. Carl Herman Meinberg Davenport, Iowa.
A. B., St. Ambrose College, 1911; S. T. B., St. Mary's University, 1914.

Essay: "*The Norse Church in Mediaeval America.*"

Rev. Gratian Meyer, O.F.M. The Franciscan College.
Essay: "*Spontaneous Generation.*"

*Degree awarded February, 1924.

Rev. John Stanislaus Middleton New York City.
A. B., St. Joseph's Seminary, 1920.

Essay: "*The New Realism in America.*"

Rev. Bonaventure Norbert Mollen, O. Praem. Dest Depere, Wis.
A. B., St. Norbert's College, 1918.

Essay: "*Concentration of Wealth in the United States.*"

Peter Raymond Nielson New York City.
A. B., Manhattan College, 1922.
Knights of Columbus Scholar.

Essay: "*The Financial History of the United States, 1811—1816.*"

Rev. Daniel Anthony O'Connor, C.S.V. Bourbonnais, Ill.
A. B., St. Viator College, Bourbonnais, Ill., 1920.

Essay: "*The American Merchant Marine in the Foreign Trade. Does it Need Government Aid?*"

Rev. Patrick Joseph O'Reilly Davenport, Iowa.

Essay: "*A Two-Year Curriculum for a Catholic Normal School.*"

Rev. Joseph Wilfred Paquette, O.S.A. St. Augustine's College.
A. B., Villanova College, 1920.

Essay: "*The Natural Sciences in the Secondary School.*"

Rev. Philibert Victor Ramstetter, O.F.M. ... Cincinnati, Ohio.

Essay: "*St. Bonaventure's Theory of the Rationes Seminales.*"

Rev. Carl Joseph Ryan Dayton, Ohio.
A. B., University of Dayton, 1916.

Essay: "*A Comparison Between Thorndike's Laws of Learning and Scholastic Philosophy.*"

Rev. William Michael Ryan Montreal, Canada.
A. B., Laval University, 1918.

Essay: "*Educational System of the Province of Quebec.*"

Rev. Germain Taylor, O.S.B. St. Bernard, Ala.
A. B., St. Bernard's College, 1908.

Essay: "*A Study of the Spoken Word in American Education.*"

Rev. Urban John Vehr Cincinnati, Ohio.

Essay: "*The Diocesan Superintendent of Catholic Schools.*"

Rev. Raymond Peter Wagner, O. Praem. ... West Depere, Wis.
A. B., St. Norbert's College, 1915.

Essay: "*The Teaching of Secondary Latin in the First Year.*"

From the National Catholic Service School

Ines Villa Cebu, P. I.

Essay: "*The National Catholic Welfare Conference.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Joseph Earl Bender Altoona, Pa.

A. B., Mt. St. Mary's College, Emmitsburg, Md., 1921; A. M., The Catholic University of America, 1922.
Knights of Columbus Scholar.

Dissertation: "*Moral Qualities and Intelligence According to St. Thomas Aquinas.*"

- Rev. Francis Joseph Boland, C.S.C. Holy Cross College.
A. B., University of Notre Dame, 1918.
Dissertation: "*Wage Rates and Industrial Depressions.*"
- Rev. Francis Patrick Cassidy Danbury, Conn.
A.M., Mt. St. Mary's College, Emmitsburg, Md., 1917.
Dissertation: "*The Catholic College: Foundations and Development in the United States (1677—1850).*"
- Rev. Walter Aloysius Daly St. Paul Park, Minn.
A. M., The Catholic University of America, 1922; Ph. M., *ibid.*, 1923.
Dissertation: "*The Educational Psychology of Juan Luis Vives.*"
- Rev. Leigh Graham Hubbell, C.S.C. Holy Cross College.
Litt. B., University of Notre Dame, 1918.
Dissertation: "*The Development of University Departments of Education in Six States of the Middle West.*"
- Rev. Arthur James McRae Wellington, N. Zealand.
Dissertation: "*The Social Philosophy of Frederick Ozanam.*"
From Trinity College
- Sister Mary Louis, S.N.D.
A. M., Trinity College, 1915.
Dissertation: "*The Principle of Apperception in the Teaching of Christ.*"
- Sister Miriam Teresa, H.N.
A. B., University of Minnesota, 1908; A. M., University of Oregon, 1916.
Dissertation: "*Legislation for Women in Oregon.*"

School of Letters

BACHELOR OF ARTS. (A. B.)

- Patrick Joseph O'Connor Savannah, Ga.
George Walter Ryan San Diego, Calif.

MASTER OF ARTS (A. M.)

- Victor Stanley Baril Tupper Lake, N. Y.
A. B., University of Montreal, 1922.
Essay: "*Wordsworth's Indebtedness to Vaughan.*"
- Brother Giles Baltimore, Md.
A. B., St. Xavier's College, Louisville, Ky., 1912.
Essay: "*Latin and Greek in the Early Schools of the United States.*"
- Rev. George John Goeckel Wilkes-Barre, Pa.
Essay: "*James Russell Lowell and His Relation to German Life and Letters.*"
- Rev. Michael Joseph Larkin Marist College.
Essay: "*Some Reasons and Methods for the Study of the Jewish Literature of New Testament Times.*"
- Alexander McDonald Port Hood, N. S.
A. B., St. Francis Xavier's College, 1923.
Essay: "*The Development of the Roman Military System.*"
- Rev. James Harold McDonald, C.S.C. Holy Cross College.
A. B., University of Notre Dame, 1919.
Essay: "*A Study of Coventry Patmore's Philosophy of English Metrical Law.*"

Rev. Bernard A. McLaughlin, O.P. Coll. of Immac. Concep.

Essay: "John Wyclif: His Influence on English Prose."

Walter Edmund Raleigh Brooklyn, N. Y.

A. B., St. Francis College, Brooklyn, N. Y., 1923.

Essay: "Gilbert Keith Chesterton: An Essay in Appreciation."

Rev. Francis John Rock San Francisco, Calif.

Essay: "The Catholic Spirit of Modern Drama."

Rev. Michael Gabriel Sheahan Los Angeles, Calif.

A. B., National University, Dublin, 1917.

Essay: "*The School of Pergamum.*"

Rev. John Andrew Whelan, O.S.A. St. Augustine's College.

A. B., Villanova College, 1920.

Essay: "*Blessed Thérèse of the Child Jesus, The Little Flower: Her Contribution to Poetry.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Rev. Graham Reynolds Washington, D. C.

A. B., Yale University, 1910; Licence-es-Lettres, Paris, 1919.

Dissertation: "*The Clausulae in the 'De Civitate Dei' of St. Augustine.*"

School of Sciences

BACHELOR OF ARTS (A. B.)

*Louis Alexander Astone Rochester, N. Y.

*Watson Aloysius Baumert Antwerp, N. Y.

Eugene Francis Busch Cincinnati, Ohio.

Thomas Irving Hoen Baltimore, Md.

Berthold Vorsanger Englewood, N. J.

BACHELOR OF SCIENCE (B. S.)

Rev. Maximilian Gartner, O.F.M. Cincinnati, Ohio.

Joseph Theodor Lacina Wichita Falls, Tex.

Nelson Paul Marshall Washington, D. C.

Arthur Anthony Tomelden Lingayen,
Pangasinan, P. I.

Henry George Vignos Canton, Ohio.

BACHELOR OF SCIENCE IN CHEMICAL ENGINEERING

(B. S. IN CHEM. ENG.)

Frank Johnson Clark Bridgeport, Conn.

Norman Joseph Dunbeck Rochester, N. Y.

Robert Jerome Flanigan	Newark, Ohio.
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Vernon Vincent Morris North Adams, Mass.

James Malcolm Turton Washington, D. C.

BACHELOR OF SCIENCE IN ARCHITECTURE (B. S. IN ARCH.)

John Paul Bills Shelton, Nebr.

George Shepherd Brock, Jr. Washington, D. C.

Robert Camille Danis Washington, D. C.

Cornelius John Keller Cedarhurst, N. Y.

*Degree conferred October, 1923.

BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B. S. IN C. E.)

Joseph Michael Kissane	Pittsburgh, Pa.
Joseph Gerald McGee	Washington, D. C.
Francis Joseph Maloy	Washington, D. C.
James Leo Murphy	Waterbury, Conn.
Richard Leon McNicholas	Memphis, Tenn.

BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING (B. S. IN E. E.)

Harry Parmentier Berry	Washington, D. C.
*Edwin Francis Bunce	Gt. Barrington, Mass.
John Gallivan Coughlin	Greenville, S. C.
Thomas Joseph Crowe	New Britain, Conn.
James Joseph Freney	Melrose Park, Pa.
Joseph Thomas Gannon	Concord, N. H.
*Joseph Frederick Nihil Gaynor	Seranton, Pa.
William Thomas Grumbly	Norwalk, Conn.
Anthony Joseph Kennedy	Bisbee, Ariz.
Carroll Girard Kirby	Baltimore, Md.
Vincente Hernandez Larrañaga	Santiago, Chile.
Thomas Martin Laughlin	Ashland, Pa.
Albert May	Washington, D. C.
Robert Francis Nicholson	Washington, D. C.
Dennis Clement Shea	Washington, D. C.

BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING (B. S. IN M. E.)

John Joseph Balint	Yonkers, N. Y.
Charles Waggaman Neill	Washington, D. C.
Edmund Terrence Slattery	Hartford, Conn.

MASTER OF ARTS (A. M.)

Rev. John Haldane Crawford, O.S.A.	St. Augustine's College.
A. B., Villanova College, 1921.	

Essay: "*Ether Wave Transmission of Radiant Energy.*"

Vincent Joseph Dardinski	Westfield, Mass.
A. B., The Catholic University of America, 1923.	
<i>Knights of Columbus Scholar.</i>	

Essay: "*A Comparative Cytological Study of Various Spermatozoa.*"

Rev. Joseph Mary Dougherty, O.S.A.	St. Augustine's College.
A. B., Villanova College, 1920.	

Essay: "*The Embryology, Histology, and Physiology of the Thyroid Gland.*"

John Joseph Fitzgerald, Jr.	Brooklyn, N. Y.
B. S. in C. E., The Catholic University of America, 1923.	
<i>Knights of Columbus Scholar.</i>	

Essay: "*Chimney Design.*"

John Xavier Hogan	Lenox, Mass.
B. S. in E. E., The Catholic University of America, 1923.	
<i>Knights of Columbus Scholar.</i>	

Essay: "*Power-Factor Correction by Operation of the Synchronous Condenser.*"

*Degree conferred October, 1923.

Rev. John William Howell Dubuque, Iowa.

A. B., Columbia College, Dubuque, Iowa, 1910.

Essay: "*A Histological Study of a Portion of the Descending Colon in Hirschsprung's Disease (Megacolon).*"

MASTER OF SCIENCE (M. S.)

Walter Robert Carmody Seattle, Wash.

B. S. in Ch. E., University of Washington, 1923.
Knights of Columbus Scholar.

Dissertation: "*An Investigation into the Methods of Preparation and the Properties of Silver Colloids in Water and in Organic Liquids.*"

Patrick James Mahoney Norwich, Conn.

A. B., The Catholic University of America, 1923.
Knights of Columbus Scholar.

Dissertation: "*An Investigation of the Catalytic Effect of Impregnated Silica Gel on Certain Organic Reactions.*"

Virgil Richard Rupp Quincy, Ill.

B. S., Quincy College, 1921.
Knights of Columbus Scholar.

Dissertation: "*The Dielectric Constant Emulsions.*"

ELECTRICAL ENGINEER (E. E.)

George Daniel Rock Bridgeport, Conn.

B. S. in E. E., The Catholic University of America, 1921; A. M., *ibid.*, 1922.
Knights of Columbus Scholar.

Dissertation: "*A Study of the Theory and Use of the Thermionic Vacuum Tube.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Eugene Patrick Mullins Sydney, N. S.

St. Francis Xavier's University, Antigonish, N. S., 1918.
Knights of Columbus Scholar.

Dissertation: "*The Catalytic Hydrogenation of the Condensation Products of Acetone.*"

Joseph Bailey Tomlinson Cranford, N. J.

B. S. in Ch. E., The Catholic University of America, 1920.

Dissertation: "*The Activity Coefficients of Hydrochloric Acid in the Presence of Magnesium Sulfate and Lanthanum Chloride.*"

The Catholic Sisters College

BACHELOR OF ARTS (A. B.)

Of the Sisters of St. Benedict:

Sister M. Aloysius	Duluth, Minn.
Sister M. Bernard	Crookston, Minn.
Sister M. Prudentia	Duluth, Minn.
Sister M. Salesia	Ferdinand, Ind.
Sister Theresa	Elizabeth, N. J.

Of the Bernardine Sisters:

*Sister M. Edmund	Reading, Pa.
*Sister M. Victoria	Reading, Pa.

*Work completed August, 1923.

Of the Sisters of the Blessed Sacrament :

Sister M. Scholastica Cornwells H't., Pa.

Of the Sisters of St. Dominic :

*Sister M. Amadeus St. Catherine, Ky.
 *Sister M. Henrietta Grand Rapids, Mich.
 *Sister Miriam Nashville, Tenn.

Of the Felician Sisters :

*Sister M. Albenzia Detroit, Mich.

Of the Sisters of St. Francis :

Sister M. Archangel Milwaukee, Wis.
 Sister M. Elisabeth Milwaukee, Wis.
 **Sister M. Eugenia Milwaukee, Wis.
 Sister M. Seraphim Milwaukee, Wis.

Of the Sisters of the Holy Union of Sacred Hearts :

Sister M. Laurentia Fall River, Mass.

Of the Sisters of St. Joseph :

Sister M. Alacoque Brighton, Mass.
 Sister Anna Joseph Rochester, N. Y.
 *Sister M. Assumpta Hartford, Conn.
 Sister M. Cherubim Stevens Point, Wis.
 Sister M. Evangelia Chestnut Hill, Pa.
 *Sister M. Marcellina Stevens Point, Wis.
 *Sister M. Patricia Stevens Point, Wis.
 Sister M. Josephita Chestnut Hill, Pa.

Of the Sisters of St. Mary :

*Sister M. Theophane Lockport, N. Y.

Of the Sisters of Mercy :

*Sister M. Agatha Titusville, Pa.
 *Sister M. Agatha Ottawa, Ill.
 Sister M. Patrice Wilkes-Barre, Pa.
 *Sister M. Edmund Hartford, Conn.

Of the Sisters of Our Lady of Mercy :

Sister M. Ancilla Charleston, S. C.

Of the Sisters of Perpetual Adoration :

Sister M. Angelina New Orleans, La.
 Sister M. Helen New Orleans, La.

Of the Sisters of the Precious Blood :

**Sister M. Rosalina Maria Stein, Ohio.

Of the Sisters of the Poor Handmaids of Jesus Christ :

Sister M. Johannette Fort Wayne, Ind.

Of the Sisters of St. Ursula :

*Sister M. Beatrice Cleveland, Ohio,
 *Sister M. Francis Dallas, Texas.
 *Sister M. Holy Angels Youngstown, Ohio.
 Sister M. Louise Youngstown, Ohio.

*Work completed August, 1923.

**Work completed February, 1924.

BACHELOR OF MUSIC (MUS. B.)

Of the Sisters of Charity:

Sister Anne Patrick Nazareth, Ky.

Of the Sisters of St. Francis:

Sister M. Ancilla Glen Riddle, Pa.

Sister M. Bonagratia Glen Riddle, Pa.

Of the Sisters of Mercy:

Sister M. Carlino Buffalo, N. Y.

Of the Sisters of St. Ursula:

Sister M. Pauline Cleveland, Ohio.

MASTER OF ARTS (A. M.)

Of the Sisters of St. Benedict:

**Sister M. Adelaide Erie, Pa.

A. B., The Catholic University of America, 1923.

Essay: "*The Theorems of Pascal and Brianchon with some Derived Theorems.*"

Sister M. Stanislaus Yankton, S. Dak.

A. B., College of St. Teresa, 1922.

Essay: "*An Evaluation of Norms for the Selection of Geography Textbooks.*"

Of the Sisters of Charity of the Incarnate Word:

Sister M. Polycarp San Antonio, Tex.

A. B., Incarnate Word College, 1922.

Essay: "*Pope Pius XI, Promoter of Peace.*"

Of the Sisters of Divine Providence:

Sister Agnes Clare San Antonio, Tex.

A. B., Our Lady of the Lake College, 1919.

Essay: "*The Authenticity of Certain of the Letters Ascribed to St. Basil.*"

Of the Sisters of St. Dominic:

Sister M. Benetta Sinsinawa, Wis.

A. B., St. Clara College, 1916.

Essay: "*Julius Caesar in Plutarch and Shakespeare.*"

Sister M. Elizabeth Springfield, Ill.

A. B., Routt College, 1916.

Essay: "*Some Objectives for Silent Reading in the Junior High School.*"

Sister M. Eveline Grand Rapids, Mich.

A. B., The Catholic University of America, 1923.

Essay: "*The Syntax of St. Augustine's Confessions, Book V.*"

Sister M. Henrietta Grand Rapids, Mich.

A. B., The Catholic University of America, 1923.

Essay: "*The Influence of Roman Rhetoric on St. Augustine's Confessions, Book I.*"

Of the Sisters of St. Francis:

Sister M. Kathleen Peoria, Ill.

A. B., The Catholic University of America, 1923.

Essay: "*A Comparative Study of Certain Silent Reading Tests.*"

**Work completed February, 1924.

Of the Sisters of St. Joseph:

Sister Agnes Bernard Los Angeles, Calif.
A. B., The Catholic University of America, 1923.

Essay: "*The Political Theories of Hildebrand.*"

Sister M. Marcellina Stevens Point, Wis.
A. B., The Catholic University of America, 1923.

Essay: "*Suggestions for the Teaching of First Year Latin.*"

Of the Sisters of Mercy:

Sister M. Aquinata Chicago, Ill.
Ph. B., St. Xavier College, 1923.

Essay: "*Poles and Polars.*"

Sister Stella Maria Chicago, Ill.
Ph. B., St. Xavier College, 1921.

Essay: "*Theories Concerning the Origin of Life.*"

Of the Sisters of St. Ursula:

Sister M. Dominica Louisville, Ky.
A. B., The Catholic University of America, 1920.

Essay: "*The Problem of Primary Reading.*"

DOCTOR OF PHILOSOPHY (PH. D.)*Of the Sisters of Divine Providence:*

Sister M. Inviolata San Antonio, Tex.
A. M., The Catholic University of America, 1921.

Dissertation: "*St. Augustine the Orator; A Study of the Rhetorical Qualities of St. Augustine's Sermones ad Populum.*"

Sister M. Pia San Antonio, Tex.
A. M., The Catholic University of America, 1914.

Dissertation: "*The Canonesses and Education in the Early Middle Ages.*"

NORMAL DIPLOMA*Of the Sisters of St. Benedict:*

Sister M. Salesia Ferdinand, Ind.

Of the Sisters of the Blessed Sacrament:

*Sister M. Regina Cornwells H'ts., Pa.

*Sister M. Venard Cornwells H'ts., Pa.

Of the Sisters of the Holy Cross:

*Sister M. Elaine Notre Dame, Ind.

Of the Sisters of Perpetual Adoration:

*Sister M. Angelina New Orleans, La.

NORMAL DIPLOMA IN MUSIC*Of the Sisters of St. Benedict:*

*Sister M. Inez Covington, Ky.

Of the Sisters of the Holy Cross:

Sister M. Paschavie Notre Dame, Ind.

Of the Sisters of St. Joseph:

*Sister M. Consilia Wheeling, W. Va.

*Sister M. Rose Wheeling, W. Va.

*Work completed August, 1923.

THE
CATHOLIC UNIVERSITY
BULLETIN

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OCTOBER—NOVEMBER, 1924

NO. 7 + 8

DEDICATION OF NEW STADIUM
NEW BENEDICTINE FOUNDATION
THE MALONEY AUDITORIUM
BANQUET TO CARDINAL HAYES: ADDRESS
OF BISHOP SHAHAN
SPLENDID GIFT OF PIUS XI
THE JOHN K. MULLEN LIBRARY

WASHINGTON, D. C.
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DEDICATION OF THE NEW STADIUM

The splendid New Stadium of the Catholic University of America was dedicated Saturday afternoon, October 4 with an array of distinguished guests that would have done credit to the opening of a world assemblage.

A cabinet member personally representing the President of the United States, three justices of United States courts, diplomats of fifteen foreign nations, envoys of eleven universities and colleges, six generals and two admirals participated actively in the ceremony or sat in the boxes. The Apostolic Delegate of the Holy See lent his presence, and the Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the University, attended. Representatives of virtually every civic organization in Washington were enthusiastic guests that they might recognize the Stadium, the only one in the Capital, as a civic asset.

There were 10,000 in the stands, despite the fact the World Series opened here the same day, and they witnessed a variety of entertainment that seldom has been equaled at a football game.

The exercises on the field were preceded by a procession, at the head of which walked Secretary of the Navy Curtis N. Wilbur, representing the President, accompanied by the Right Rev. Thomas J. Shahan, Rector of the University; Major General John A. LeJeune, commandant of the United States Marine Corps; Cuno H. Rudolph, chairman of the Board of Commissioners of the District of Columbia, Arthur D. Maguire, chairman of the Stadium Fund Committee; Professor Louis H. Crook and Vincent L. Toomey, chairman of the Dedication Committee and President of the University Alumni. They were followed by the Apostolic Delegate, the Most Rev. Pietro Fumasoni-Biondi, and Archbishop Curley, after whom came the long line of diplomatic representatives, government officials who were guests, and envoys of universities, colleges and civic organizations.

Mr. Toomey, speaking briefly as the programme opened, dwelt on the civic contribution to Washington the New Stadium represented, and Bishop Shahan, after bidding the guests a hearty welcome, expanded the same theme. Secretary Wilbur complimented the university on its structure, declaring it gave opportunity for "fine, clean, wholesome, outdoor sport and for the meeting of peoples of diverse races, creeds and traditions upon terms of equality." The Commissioners of the District of Columbia, after examining the Stadium, declared that it was in every way worthy of the National Capital, and expressed to Bishop Shahan their hope that the Army and Navy football game might soon be played there.

ADDRESS OF BISHOP SHAHAN:

Mr. Chairman, Ladies and Gentlemen:

The Catholic University of America is most happy to welcome this vast audience to the opening of its new Stadium, and it trusts that the great event of to-day is only the forerunner of many similar events in the coming years.

I extend a cordial welcome to the Secretary of the Navy, representing, as he does, our beloved President, who would have been with us were it not for the concurrence of other great events, to honor which he felt obligated.

I extend also a most cordial welcome to the Apostolic Delegate, Archbishop Fumasoni-Biondi, in whom we honor the person of Pius XI, that great patron of athletic sports, and himself a mountain climber of world-wide reputation.

I also extend a hearty welcome to Archbishop Curley, Chancellor of the Catholic University of America, who honors us this day with his presence. To Major General LeJeune, representing the United States Marines, and to Brig. General Cole I extend an equally cordial welcome, and I hope that very often in the future the Army, the Navy, and the Marines will do us the signal honor of coming to Brookland. The National Capital is gradually engulfing this ancient section of the District, and its splendid American patriotism will be greatly comforted and heightened by the frequent presence of most distinguished representatives of all the elements of our national defence.

A cordial welcome is extended to the United States Marine Corps, whose attendance in such large numbers we particularly appreciate. Their chosen representatives will soon meet our boys, and may the best men win. To all our invited guests I extend a no less cordial welcome, with the assurance that their gracious presence is fully appreciated. We are proud to have with us today Mr. Arthur D. Maguire, a distinguished citizen of Detroit, one of our ardent Alumni, and chairman of the Stadium Fund Committee, to whose initiative, faith and zeal the Stadium owes in large measure its creation. All will agree, I am sure, that this is the proper moment to express our appreciation to Professor Louis H. Crook, designer and constructor of this splendid monument of athletic science, and to Mr. Vincent L. Toomey, President of our Alumni Association, who has left no stone unturned to make this day the success it is. I include also their devoted assistants among the Alumni, and all the good friends, both at home and abroad, who have done much to bring about the completion of this Stadium.

Finally, we are deeply grateful to the contractors who carried out so well the plan of the Stadium, and to all the workmen who have for six months toiled in the finest spirit to get the great bowl ready for the exercises of to-day.

I have only to add that the Catholic University of America considers this Stadium as an organ of social life in the City of Washington, and is always happy to place it at the disposition of our representatives for any good purpose that commends itself to our fellow citizens. We hope that it will serve in its own way, and forever, not only the interests of a growing school, but all the large humane interests that call for expression in this wonderful new center of world interests and world welfare. The time is not far distant when the new Washington will spread out over the leafy shades of this vicinity, and across the fertile bottoms of the Hyattsville suburbs. From to-day we salute this new city, and we offer it every advantage that we dispose of, hoping that when our national capital turns its first million, these seats now made of Oregon fir, and typical of the vastness and strength of our country, will be reset in immortal marble of Pentelicus, and will reecho forever the principles and the spirit of that American freedom which has won and holds the adhesion of all who truly love mankind.

APPEAL OF BOARD OF TRUSTEES FOR THE ANNUAL UNIVERSITY COLLECTION ON FIRST SUNDAY OF ADVENT

THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON, D. C.,

October 28, 1924.

Right Reverend Dear Bishop:

We are writing to ask that you will kindly arrange for the University collection, which usually is taken up on the first Sunday in Advent.

You will be pleased to know that there was an appreciable increase in last year's collection. We are deeply grateful to the Bishops for their cooperation, and to the priests and people for their response to our appeal.

That their contributions have been used to good effect you can see from the Rector's annual report which was sent to you in September. You will note, among other things, how much the University has done and is doing to prepare teachers for our schools. In service to our priests, to Catholic parents and to their children, it makes ample return for what it receives.

The University has entered upon a new era. This year the enrollment is larger than ever before. The halls are filled, the classes overcrowded. To do justice to the students, additional accomodation, teachers and equipment are needed. We cannot afford, merely for lack of room, to

turn young men away. Much less should we invite them, if, for want of proper facilities, we cannot give them the very best education.

Realizing that the University must be enlarged and strengthened, the Hierarchy last year submitted to the Holy Father a plan of development. He has approved its main proposals and he urges us to work out the details.

The University has attracted the attention of the country at large not only because of its material and academic progress, but also because it is the chief center of religious education. Many non-Catholics are at last convinced that somehow religion must be restored to the school. The leading secular universities are giving courses in the methods of teaching religion. Their new attitude offers us an opportunity to dispel prejudice and bring about a better understanding of our educational aims. This we can best do by building up the University and, through it, the whole system of Catholic education.

We shall be most grateful to you, dear Bishop, if you will send a special letter to each pastor in your diocese, reminding him that the first Sunday in Advent is set apart for the University collection and that it should be announced on the Sunday previous.

We respectfully request that the collection from your diocese be sent to the Chancellor or to the Rector of the University before February 1, 1925.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

GEORGE CARDINAL MUNDELEIN,
Archbishop of Chicago.

PATRICK CARDINAL HAYES,
Archbishop of New York.

MICHAEL JOSEPH CURLEY,
Archbishop of Baltimore.

ALEXANDER CHRISTIE,
Archbishop of Oregon City.

JOHN JOSEPH GLENNON,
Archbishop of St. Louis.

SEBASTIAN GEBHARD MESSMER,
Archbishop of Milwaukee.

HENRY MOELLER,
Archbishop of Cincinnati.

JAMES JOHN KEANE,
Archbishop of Dubuque.

EDWARD JOSEPH HANNA,
Archbishop of San Francisco.

JOHN W. SHAW
Archbishop of New Orleans.

AUSTIN DOWLING,
Archbishop of St. Paul.

ALBERT A. DAEGER,
Archbishop of Santa Fé.

ST. ANSELM'S PRIORY: BENEDICTINE FOUNDATION AT THE CATHOLIC UNIVERSITY

Eleven members of the Benedictine Order, of the English Congregation, have arrived here, taken over the property acquired some time ago near the Catholic University for a Benedictine Foundation, and immediately began their monastic life, with full canonical hours established. They are the pioneer group in the setting up of the monastic foundation planned for more than a year, and for the establishment of which a party of devoted American priests has been studying for months in Scotland.

The foundation has been dedicated to St. Anselm, and will be known as St. Anselm Priory, for that monastic hero of sad days in England who became Archbishop of Canterbury, saved much for the Church, helped usher in the golden age of the great European universities and won the praise of even such men as Kant and Hegel.

For the present, the new Priory is humble in material goods, yet it is soundly and wisely based. It stands on Sargent Road, in Brookland, the District of Columbia, within walking distance of the Catholic University, with which it is to be closely associated and the rector of which, Bishop Shahan, has lent it every encouragement. The property comprises two adjacent tracts of fourteen and a half and seventeen and a half acres each. On it stands a frame building, plain but made commodious by enlargements, and here the monks will live. It has seventeen rooms, austere furnished, or not yet furnished at all because of the present lack of funds, but already a simple chapel has been built—out of two of the lower rooms—where the devotions of the community are carried on.

But if St. Anselm Priory is unpretentious in its present housing, the spirit of its members looks forward to a far greater day. On a wooded eminence back of the present house some time in the future there is to rise a monastery fitted to the traditions of the great Benedictine Order and to the aspirations of the community.

The company which undertakes the founding of the new institution is distinguished. It includes nine monks and two lay brothers, and is for

the present headed by no less a personage than the Rt. Rev. Joseph McDonald, Abbot of Fort-Augustus, Scotland, the ancient abbey where the young American foundation was cradled and where its American members studied. Abbot McDonald will remain until December, when he will return to Scotland and the Very Rev. Wulstan Knowles, O.S.B., now sub-prior of Fort-Augustus, will come as the first prior of St. Anselm, bringing with him a twelfth member of the community, a lay brother.

The Rev. Benedict Brosnahan, O.S.B., professed for Downside Abbey, but associated with the new foundation is also a member of the party, as are the four American priests who, after a course of study, made their profession at Fort-Augustus September 8. These four are the Rev. Thomas Verner Moore, M.D., Ph.D., Professor of Psychology at the Catholic University of America, in religion Father Thomas; the Rev. John E. Haldi, Ph.D., of Covington, Ky., formerly of the University of Cincinnati, in religion Father Albert; the Rev. Francis J. Walsh, Ph.D., formerly of the faculty of St. Mary's Seminary, Cincinnati, in religion Father Augustine; and the Rev. John B. Diman, of Newport, R. I., a convert from the Anglican faith and founder and former headmaster of St. George's School, in religion Father Hugh.

In addition, there are three students, junior monks of Fort-Augustus, who will attend the Catholic University. They are D. Bede O'Donnell, O.S.B.; D. Bernard Sole, O.S.B., and D. Brendan O'Connor, O.S.B. There is an almost epochal significance in their entering the Catholic University; ecclesiastical students frequently have gone to the Old World to complete their studies, but here, probably for the first time, a group proposes to study in America and return to labor in their own country. There is also implied a distinct honor to the Catholic University. The two lay brothers are Brothers Vincent Staiger and Hugh Shields.

The new Foundation has received a letter of warm welcome and encouragement from the Most Rev. Michael J. Curley, Archbishop of Baltimore, in whose archdiocese it is being founded.

THE MALONEY AUDITORIUM

Our generous benefactor, Marquis Martin Maloney, to whom we owe the Chemical Laboratory that bears his name, has given to Bishop Shahan \$100,000.00 for the erection of a commodious Auditorium which will provide at once all necessary room for chemical demonstrations, and all the conveniences of a public hall that will seat 900 persons. The Auditorium will be 90 feet long and 60 feet broad, and will be equipped with the latest and best devices for the use of films and the stereopticon. A roomy basement gives large space for the new quarters allowed to Geology and Mineralogy.

BANQUET TO CARDINAL HAYES BY THE NEW YORK ECCLESIASTICAL ALUMNI: ADDRESS OF BISHOP SHAHAN

On Wednesday, November 12, the New York Ecclesiastical Alumni of Catholic University tendered a banquet at the Commodore Hotel to Cardinal Hayes, in recognition of his elevation to the Cardinalate. About 100 were present, including several distinguished guests from other cities. At the close of the banquet Bishop Shahan made an address of congratulation in the name of the New York Alumni. Cardinal Hayes responded in a very feeling manner, and pledged his good-will and support to the University, of whose progress he spoke in terms of admiration. We present below the address of Bishop Shahan.

Mr. Chairman:

When Pius XI raised our distinguished fellow alumnus, the Archbishop of New York, to the august senate of the Roman Church he imposed on us a debt of gratitude, which we meet here to discharge. Thereby were justified the prophetic sentiments of respect and esteem which we entertained for him during all the years of his priestly service, and during those other years of ecclesiastical administration in which he became so intimately acquainted with the life of the Catholic Church in this city and state.

I need not emphasize on this occasion the virtues, private and public, which his own life exhibited amid the evergrowing approval of all good citizens of this metropolis, without distinction of creed. I will only say that as the sphere of his service widened out, we grew ever more certain that Almighty God was preparing him for greater responsibilities. We rejoiced that in the circle of our University alumni there was growing an outstanding figure of the best promise in all those qualities for which the Catholic Church is most concerned in the matter of her ministry.

The clergy and people of this city can never forget his unfailing devotion and perfect loyalty to Cardinal Farley in all the works of his administration, the growth of parochial schools, the Cathedral College and St. Joseph's Seminary, the support of Catholic missions, domestic and foreign, and indeed in every work of religion that claimed the attention of that most worthy and beloved prince of Holy Church.

Thirteen years ago I had the honor to assist with our eminent guest at the splendid ceremonies amid which the Cardinal took possession of his titular church at Rome, and I remember wondering on that occasion if any priest had ever served his bishop with more scrupulous fidelity, tact, and affection.

He would not be a true son of the Church of New York if his loyalty to the Holy See were not a prominent trait of his priestly life, but the

Great War afforded him a unique occasion of asserting it in the most solemn way when at the bidding of Benedict XV he assumed the heavy burden of the administration of the Catholic religious ministry among our soldiers and sailors, fulfilling thereby a double duty of self-sacrificing obedience to the Holy See and of patriotic service to his country.

We were therefore rightly proud when Pius XI recognized so many personal merits, also the grandeur of the Church of New York and the secular splendor of this great city. No dissenting voice arose to affect the unanimous rejoicing that welcomed his elevation to the oldest and noblest aristocracy of merit and service known to history. On the contrary, we may well believe that never in the annals of Catholicism was a modest, laborious, charitable priestly career crowned with a fuller popular approval, or a richer blessing bestowed by the voice of the people that on this occasion, we believe, commingled with the voice of God.

The Catholic University of America has awaited with impatience this day, in order to offer its cordial congratulations to Cardinal Hayes on the occasion of his entrance into the Sacred College, and to wish him every blessing that Heaven has not yet granted him. He is the first of our Alumni to merit and receive this supreme honor. The University, therefore feels itself privileged to add its note to the general chorus of joy and gratitude which acclaimed his entrance among the Cardinals of the Holy Roman Church.

A full generation has passed since he entered the Catholic University, with the dear companion who still lives to cherish the friend of his youth. What was then a promise and a hope has passed into the stage of fulfillment, partial, it is true, but advanced and serious enough to compel universal attention. Its one edifice of 1891 has developed into fourteen buildings, mostly of fine architecture; its seventy acres of land into two hundred and fifty; its thirty of forty matriculated students into more than one thousand, with nearly another thousand of summer school and part time students. To the few ecclesiastical students of three decades ago have been added five hundred lay students and five hundred women students in Trinity College and the Catholic Sisters' College. Its four or five professors have become one hundred, mostly American laymen. To its one faculty of Theology have been added the faculties of Canon Law, Civil Law, Philosophy, Letters and Science, nor do I doubt that our large pre-medical school will in due time develop into a faculty of Medicine with its hospital and research laboratories. I may add that its one affiliated religious community of 1891 has grown into twenty, while the truly rural solitudes of Brookland have become a thriving suburb of Washington, with a Catholic parish and parochial school at either end.

Simultaneously the Catholic Church in the United States has grown from a body of eight millions, more or less, to more than eighteen millions; its priests from eight thousand to twenty-three thousand, its parochial schools from three thousand to more than six thousand, its parishes to over eleven thousand, and its school children from over six hundred thousand to about two million, figures which compare favorably with the growth of our continental population from a total of sixty-six millions in 1890 to the one hundred and ten millions of the last census.

Amid this unexampled Catholic growth our University has been privileged to make some contribution, apart from its habitat and material resources. It has provided for many dioceses excellent officials of administration, superintendents of schools and of organized charities. Our seminaries and colleges have had such profit from it as they wanted, nor is it a small one. The professions, liberal and technical, have drawn a large Catholic element from the University, young as yet, but giving everywhere an honorable account of their training, and known everywhere as staunch Catholic young men in the front rank of future leadership. No one will deny the great debt of Catholic education and Catholic charity during the last three decades, by and large, to the University. Its professors, and not a few of its students, have nobly responded, straining the limit, to the calls of our holy religion all over the country. Their useful writings, the many printed dissertations of its students, their daily cooperation in the provinces of education and charity and of general Catholic service and utility, like the Catholic Encyclopedia and the Universal Knowledge Foundation, are known to all who are interested in the broad humane lines of true progress, so closely correlated to the nature, purpose and spirit of American Catholicism.

During the years of the University's growth and works Cardinal Hayes has remained a loyal and helpful friend of the great work to which four popes have encouraged our hierarchy and our people in terms of profound concern. And if I have dwelt at some length on the development of the University it is because through it all we have grown accustomed to his good-will and active interest, his support amid trials and obstacles, and his frank pride in its development as an active centre of the highest education under Catholic auspices. As a member of our Board of Trustees we are greatly indebted to him, not alone for his assiduous attendance at all meetings, despite the pressure of his immediate duties, but also for his counsel and co-operation, not to speak of the sympathy and interest which as an alumnus of the University he brings to its deliberations. This faint outline of what Catholic education owes him would surely be incomplete if we did not recognize the share of Manhattan College and St. Joseph's Seminary in the formation of that mind and heart to which are henceforth committed so many great interests of religion and civilization in this wonder-city of all time, worthy of a praise as dithyrambic as Virgil ever poured forth on Rome or Victor

Hugo on Paris. Nay, does not the great city itself come in for a large part in the formation of this prince of Holy Church? Is he not its own veriest child, and is there in the world an open school of humanity in which faith, hope, and love, enthusiasm and vision, all the highest emotions, shot through with devotion to our common human welfare, are so constantly taught and exemplified so regularly on all sides, and overtop the dark and ugly currents of sin and vice and all the moral ills and wrongs that disfigure the way of human life as nature and nature's God would have it?

Another word, and I have done. No one will wonder if, when we meet to honor Patrick Cardinal Hayes, we find it in our hearts to honor and thank Mother Ireland, "*magna parens virum*" for all that she means to His Eminence. Is he not the Chief Pastor of St. Patrick's Cathedral, that all but living monument and symbol of Irish Catholic faith and courage? And was it not under the special protection of the glorious Apostle of Ireland that the most ancient folk of Europe, long doomed to extinction, people, race, and nation, entered here upon the magnificence and abundance of American freedom and opportunity, the most god-like gift ever made to man since the dawn of creation, but which alone, perhaps, could equate the losses and sufferings of so many hopeless centuries!

Truly, "*Mirabilis Deus in sanctis suis*"! That Saint Patrick under whose aegis, so to speak, Northern and Central Europe acquired the Catholic faith, the Latin tongue, and Christian civilization, stood by surely when his beloved people came out of a hard bondage and began on the banks of the lordly Hudson their westward way, spreading as they went religion and patriotism until they rested at the Golden Gate, after an active popular apostolate that covered as much territory as ever the Roman Empire controlled. What greater blessing could we wish His Eminence and his beloved Church of New York than the endurance of this wonderful ancestral faith in that life without end which the Gospel of Christ promises so eloquently, and a practical belief in which is the only secure foundation of our actual civilization.

In the name of the University, of its professors and students, and of its Alumni, ecclesiastical and lay, I offer again to His Eminence our sincere congratulations, and our prayers that he may be spared many happy years, in good health and full strength, to Our Holy Father as a judicious counsellor, to his own clergy and people as a father in Christ, and to the Catholic University of America as a loyal son and a friend in all needs.

ORDINATIONS IN CRYPT OF NATIONAL SHRINE

On Thursday, October 2, holy orders were conferred on 123 candidates, the largest class ever to be assembled in Washington, in the Crypt of the

National Shrine of the Immaculate Conception. The candidates represented many religious orders, and included forty-six who received the Tonsure, eleven the first two minor orders, twenty-two the last two minor orders, six the subdiaconate and forty the diaconate.

The Most Rev. Michael J. Curley, Archbishop of Baltimore, was the ordaining prelate, assisted by the Rev. Dr. A. Vieban, S.S.; the Rev. Dr. J. Nevins, S.S., and the Rev. Dr. L. Arand, S.S. Mr. R. Stoeckl assisted the master of ceremonies.

DEDICATION OF HOLY CROSS FOREIGN MISSION SEMINARY

A distinguished company of bishops and superiors of religious houses assisted, October 2, in the dedication of the Foreign Mission Seminary of Holy Cross, at the Catholic University of America. The Most Rev. Michael J. Curley, Archbishop of Baltimore, blessed the new structure, and the Rt. Rev. Philip R. McDevitt, Bishop of Harrisburg, made the address.

Several hundred visitors had journeyed up the winding road which leads through ancient trees to the eminence where the new seminary stands. Children gathered from every academy in the city, clad in the maroon garb of the Catholic Student Mission Crusaders, with white crosses on their breasts, added the brilliance of their costume to that of the vestments of the prelates, and the habits of many orders appeared in the cortege. The Holy Cross seminarians, who later composed a large outdoor choir; the medical unit which is to go to India shortly, and the foreign mission seminarians, also walked in the procession.

Songs by the Crusaders were interspersed through the program and at the conclusion the assembled hundreds joined in singing "Holy God."

Among those present were four young women who shortly leave for India as the first unit of lay women nurses to be sent to the foreign mission field by the Catholics of America.

Following the dedication, the visitors inspected the new seminary.

ARTISTIC CHALICES DONATED TO THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Mrs. James W. Dunphy, of Boston, has presented to the National Shrine of the Immaculate Conception, in memory of her husband, a magnificent chalice of solid gold, ornamented with diamonds and a large opal of perfect fire. It stands twelve inches high, and is a copy of the exquisite Gothic chalice discovered at Nuttelcombe, in England, fifty years ago. It was especially made for the Shrine, and is regarded as one of the finest examples of the goldsmith's art in recent times.

From the estate of another benefactor, the Shrine also has received a fine chalice of solid silver, enriched with eighteen amethysts of great size and purity.

PIUS XI HONORS DR. LIMA

Dr. Manoel de Oliveira Lima, formerly Brazilian Minister to Belgium, and now Professor of International Law in the Catholic University of America, has been honored by Pius XI with the title of Knight Commander of the Order of St. Gregory the Great.

Dr. Lima is a distinguished professor of the Catholic University, having donated to it his splendid collection of 40,000 volumes, Portuguese and Spanish, now located in McMahon Hall and known as the Ibero-American Library. The University extends cordial congratulations to its professor and benefactor.

TRINITY COLLEGE: BEAUTIFUL ALTARS CONSECRATED

On Saturday morning, October 25, two altars of the Chapel of Notre Dame on the campus of Trinity College were consecrated by Bishop Shahan.

The high altar is the gift of the National Federation of Notre Dame (de Namur) Alumnae, an association of graduates of academies and high schools conducted by the Sisters of Notre Dame in the Eastern and Cincinnati provinces.

The altar rail, the gift of the Ladies' Auxiliary Board is of yellow Brescian; the sanctuary floor is laid in squares of rose and dark green marble.

The altar in one transept, dedicated to the Sacred Heart of Jesus, is the gift of Mrs. Mary Keane of Manchester, N. H., in memory of her daughter, Ruth, a 1913 graduate. The altar in the other transept, dedicated to Blessed Julie Billiart, Foundress of the Sisters of Notre Dame, is the gift of Miss Marie Heide, a former student, in memory of her mother. This altar will not be consecrated until later.

PIUS XI PRESENTS SPLENDID FOLIO VOLUMES

(VATICAN CODICES) TO UNIVERSITY LIBRARY

Through the Apostolic Delegation, the Catholic University has been enriched by Pius X with copies of several magnificent publications of the Vatican Press. They are large folio volumes in which are reproduced by phototypic process some of the rarest and most important manuscripts of the Vatican Library. Two of these works reproduce very ancient classical texts. One of them has saved for posterity valuable

fragments of Cornelius Fronto, the second century teacher of Marcus Aurelius, also fragments of Persius and Juvenal, Cicero's Orations and the Discourses of Symmachus. This manuscript was written in the fifth century, but is now known as a palimpsest manuscript, the original text having been washed out in Christian times to make way for another work. In this case monks of Bobbio, a famous Irish monastery of North-ery Italy, rewrote in a seventh century hand a Latin version of the Acts of the Council of Chalcedon (451), thus effacing, but not hopelessly, the older classical texts. The other work of classical interest reproduces two otherwise lost books of the Roman History of Dio Cassius, a famous second century Greek historian of Rome. The manuscript is in a fifth century hand and probably came from Egypt. It once belonged to Fulvio Orsini, a well-known fifteenth century Vatican humanist. Scarcely less important to the Church historian and the lover of early Byzantine art are the large folios in which is reproduced one of the greatest mediaeval Greek manuscripts, the "Menologium," or Greek Martyrology, that is, lives of many saints according to the Greek ecclesiastical calendar. This wonderful book was written at Constantinople by the hand of Emperor Basil II (976-1025) who secured also the artists for the beautiful minatures of the work which his pious hand had written out completely. The fourth of these publications is the great Scroll of Josue containing the Septuagint version of the Book of Judges. It is a roll of parchment, one foot wide and originally about ten feet in length, richly decorated with minatures. It has been mutilated at the beginning and the end. This Greek scriptural text was meant for public liturgical use and had a binding post at either end, so that it could be rolled conveniently. Jewish synagogues still use this form for official copies of the Pentateuch, and the University possesses two such minature scrolls. All four publications were executed under Pius X, and are known to scholars as volumes VII-X of the great series of "Codices Vaticani" in which are being popularized the richest literary and artistic treasures of the Vatican Library. This Vatican series is equal to the famous Leyden reproductions of the Irish Berne Horace and other classical manuscripts of supreme importance for the correct text of several classical writers. Each of these works is provided with a scholarly introduction in which competent Vatican scholars have told in a full, precise and eloquent manner the vicissitudes of these rare booke. How many are aware of this noble service to scholarship, the fine arts, and the higher or ideal interests of mankind? That lamp still glows in the Vatican which for centuries shone over the mediaeval world, and showed the safe path across its storm-tossed waters. Scholarly Catholics might well call the attention of our larger university and public libraries to this wonderful series of Vatican Codices. They are printed in small editions, are not over-costly, and it will soon be difficult to secure complete sets, or even separate works. There is a good index of them in the Catholic Encyclopedia, in the article "Vatican".

JOHN GILMARY SHEA MANUSCRIPTS DONATED TO
DR. PETER GUILDAY

The voluminous personal papers of the late John Gilmary Shea, probably the greatest Catholic historian America has produced, have been turned over by his youngest daughter, Miss Emma Isabelle Shea of Elizabeth, N. J., to Dr. Peter Guilday of the Catholic University, president of the American Catholic Historical Society and secretary of the American Catholic Historical Association.

These papers of the man who has been called the "American Bede," and the centenary of whose birth was in July of this year, constitute for the historian one of the choicest bits of archival material, says Dr. Guilday. They include:

Letters from Cardinals McCloskey, Farley and Gibbons, Archbishop Corrigan and the historian E. B. O'Callaghan.

Cardinal Gibbons' "Reminiscences of North Carolina," written in 1891, in the Cardinal's handwriting.

Manuscripts of poems written by Mr. Shea on Christmas, 1863.

Manuscripts of a short manual-form complete history of the Church in the United States, and of a history of the Jesuits in the United States.

Letters regarding the famous Sir John James Fund in which that English nobleman, about 1750, left certain sums in perpetuity for the upkeep of the Church in Pennsylvania.

Notes on the Negro Plot in New York and on the New England captives.

Varied correspondence covering 100 years of history, gathered for his great work.

Miss Shea also sent to Dr. Guilday a cross of Spanish iron which an archbishop of Mexico gave to Mr. Shea. In her letter she says she turns over the papers to Dr. Guilday to use at his discretion "and to make the final arrangement for their preservation and to retain or destroy for future writers what you deem best." Dr. Guilday will add them to the great mass of archival matter he has collected and may use them in a life of Shea which he has considered writing.

THE NEW LIBRARY BUILDING

The John K. Mullen Memorial Library was begun Monday November 17, when ground was broken on the highest point on the campus, directly opposite the National Shrine of the Immaculate Conception. This

new building will be 207 feet in length and 150 feet in breadth. It will be three stories high with a commodious basement and a roomy mansard roof. The stackage space provides for one million books, of which the University already possesses about 250,000. The reading room will be located on the second story, but will extend through the third story. It will be 140 feet long, 40 feet broad and 40 feet high. Large mural spaces will be provided, on which the history of the growth of libraries in Christian times will be depicted in beautiful and instructive frescoes. All modern library equipment will be provided. Roomy seminars for graduate studies will be arranged in close proximity to the stackage spaces. In the fourteen foot basement will be found all conveniences for the reception, handling and expedition of books, also a bindery, storage vaults, and a cafeteria and comfort rooms for the employees of the library. It is hoped that the building will be completed within two years. Incidentally the new library will release considerable space on the first floor of McMahon Hall, now occupied as a temporary library.

NECROLOGY: MATTHEW S. RICE

Matthew S. Rice, one of the most widely known Catholic young men in the Southeast, died at Augusta, Ga., on Monday October 13, after an illness of several weeks. He was twenty-five years old and a graduate of the Catholic University of America, where he received his Master of Arts degree in 1921. Mr. Rice devoted all of his energies since his college days to Catholic causes. He was influential in starting the laymen's retreat movement in Georgia. He was in his school days a star football man at Spring Hill College and assistant coach at Catholic University; on his return to Augusta he organized athletic teams among the young people, girls and boys, for the double purpose of developing them physically and in character.

He was an active Vincentian, Knight of Columbus and member of the Laymen's Association, a member of the school board of Sacred Heart parish, and a daily communicant. His popularity was not limited to those of his faith; Rev. M. M. McFerrin, pastor of the Second Presbyterian Church of Augusta, near the Rice home, asked the congregation to pray for Mr. Rice's recovery the Sunday before he died. "The Chronicle" in an editorial expressing regret on his death, referred to him as a model for the community. He was the son of Captain and Mrs. P. H. Rice, K.C.S.G., Captain Rice being a member of the Supreme Board of the Knights of Columbus.

The University extends its profound sympathy to the parents of Mr. Rice, and assures them that their beloved son will long be remembered, especially in the prayers of professors and students.

JAN 27 1925

Librarian,
General Library,
University of Michigan,
THE Ann Arbor, Mich.

CATHOLIC UNIVERSITY BULLETIN

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NO. 9

ARCHBISHOP CURLEY'S LETTER

A RARE BOOK TREASURE

DISCOVERY OF BRAZIL: EARLIEST ACCOUNT

NATIONAL SHRINE CRYPT: RAPID PROGRESS

SALVE REGINA OFFICES: ENLARGED

TWO PERPETUAL SCHOLARSHIPS

NECROLOGY: VERY REV. FR. KEARNEY, O. P.

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

SALVE REGINA PRESS

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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ARCHBISHOP CURLEY'S LETTER IN FAVOR OF THE
CATHOLIC UNIVERSITY COLLECTION

ARCHBISHOP'S HOUSE

408 North Charles Street

Baltimore, Md., Nov. 14, 1924.

To the Clergy and Laity of the Archdiocese of Baltimore:

The annual collection for the Catholic University of America, ordered by the members of the American Hierarchy in accordance with the expressed desire of the Holy See, will be taken up at all the Masses on the First Sunday of Advent, November 30. In order to give due notice to the laity of this collection, announcement of it is to be made at all the Masses November 23 by reading this letter.

A mere curt announcement of the coming collection should not be considered enough. It is not just to a great and vital cause. The work of the Catholic University is essentially the work of Catholic education and is inseparably connected with the work of our Catholic schools and colleges. "Whatever progress has been made in the field of Catholic education in America during the past quarter of a century is the result of the splendid endeavors in that all-important cause on the part of the Catholic University." It was encouraging and consoling to hear a great Archbishop from the West thus express himself in the presence of other members of the Hierarchy. He spoke the plain truth. The work being done by the University for our teaching sisters is of the utmost importance.

The future of the University is bright. The Prelates of the Church in America are unanimously in favor of its work. The student body this year is larger than ever. In fact, every hall and classroom is crowded. Great improvements have been made in material equipment. As the Shrine of our Immaculate Mother rises out of the earth in proportions of ever-increasing beauty, the University itself seems to grow and take on new life under the protecting mantle of the Virgin Mother.

Our Cardinal loved the University and blessed the Corner-stone of the Shrine. When others threw up their hands in despair during the difficult and trying youth of the University, Cardinal Gibbons was ever optimistic and hopeful. The University must go on with its work. God's hand was in the undertaking. There must be no failure.

While the University is a national Catholic Institution, we of the Archdiocese of Baltimore must consider ourselves particularly blessed in having it located in our venerable See. It is of incalculable value to us. All honor to its splendid self-sacrificing faculty, under the leadership of

the beloved and scholarly Bishop Shahan. No man ever deserved better of the Church in America than the priests and laymen who have consecrated themselves in humble obscurity to the glorious cause of Catholic education in the Catholic University. The least we, their beneficiaries can do is to give them our moral and financial support.

I respectfully request the priests of the Archdiocese to do more than give this collection an inaudible mention at the Masses on November 23 and 30. If eloquence can be called into play—yes, burning eloquence—when urging support of a dance or card party for some parish church purpose, surely we can and ought to give earnestness and warmth to our words when appealing for financial aid for our great center of Catholic higher education. Dearly beloved of the laity, give all you can to the Catholic University. No money was ever put to finer use than your donation to this great cause on November 30. As Chancellor of the University and as your Archbishop, I have a double interest in the Catholic University. Your generosity on November 30 will give me untold pleasure. God's blessing on the priests and people of the Archdiocese.

Sincerely,

✠ MICHAEL J. CURLEY

Archbishop of Baltimore.

A RARE BOOK TREASURE: VATICAN EDITION OF THE CATHOLIC ENCYCLOPEDIA

The Catholic University of America has received from the estate of Mr. Richard E. Queen of San Francisco a copy of the Vatican Edition of the Catholic Encyclopedia. This edition was limited to twenty-six copies, alphabetically numbered. The fifteen volumes of each set are bound in full vellum, richly ornamented, and finely tooled in gold leaf. The edition abounds in Goupil colored plates and photogravures. The title page of each volume is hand illuminated. That of the first volume in each set has the autograph of Pius X, as a unique mark of his appreciation and approval of the Catholic Encyclopedia. A special copy was prepared for Pius X, and in it were printed the names of all subscribers to the Vatican Edition. These fifteen volumes are probably the richest and most expensive work ever printed in the United States. Their binding ranks among the most beautiful specimen of that art. The remaining sets of this great art work grow daily in value, and at some future time will command a fabulous price from art collectors. This work has been placed in the University Museum where it is accessible to visitors.

EARLIEST PRINTED ACCOUNT OF DISCOVERY OF BRAZIL: A TREASURE OF THE LIMA LIBRARY.

The richest treasure in the Lima Library at the Catholic University of America is Montalboddo's Collection of Voyages, printed in Italian

at Vicenza in 1507, the same year as the Waldseemüller book and map that sold recently in France for 28,000 francs. Harris, the prince of Americanists, says that the Montalboddo book is most rare. Only five copies are known in the United States. It contains the first printed narrative of the voyage of discovery of Brazil by Pedro Álvares Cabral (1500) and is the second oldest collection of voyages. The compiler, Montalboddo, was a professor at Vicenza, and the book was successively reprinted and translated.

Rodriguez, the literary historian of Brazil, explains as follows how this description of the discovery of Brazil came into the collection: The Venetian Admiral, Malipiero, historian of his republic, obtained through the Venetian Ambassadors in Madrid and Lisbon, although with great difficulty, (as those in Portugal who revealed facts concerning the discoveries, incurred the penalty of death) relations of the first maritime explorations. The relation of the discovery of Brazil was most probably based on the letter of Pero Vaz de Caminha, the first document concerning Brazil, written from Porto Seguro to King Dom Manoel. It was composed by Admiral Malipiero himself for the "*Libretto di Tutta Navigazione*," which he was preparing and of which only two copies are known, one of them in the Library of St. Mark's in Venice. It arrived too late for that work (1504) and Montalboddo was in this way able to use it in his book of 1507, which is, after the original of Caminha's letter in the Torre do Tombo (Portuguese Record Office) the oldest document on that great historical event,—the discovery of Portuguese America.

Montalboddo's volume contains also the first Italian edition of the third voyage of Amerigo Vesputius and the second edition of the first voyages of Columbus, Nino and Pinzon, reprinted from the "*Libretto*." Rodriguez says that "it is not a jewel, but a constellation of jewels."

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION GREAT PROGRESS

Notable progress has been made in the last few months on the Crypt of the National Shrine of the Immaculate Conception. More than one-half of the vast Guastavino ceiling has been finished, and the scaffolding removed, revealing the perfect beauty of the rich tiling, and the long finely drawn groinings that await their ceramic ornamentation in which will be reproduced the pictorial teaching of the Roman Catacombs concerning many points of Catholic faith stoutly denied by Protestant scholars. The great transverse arches that overhang the high altar of the Crypt are sixty-five feet in length and are said to be the largest ever cast in this style. Directly over the high altar a large space has been left free for the execution of a noble ceramic presentation of Our Heavenly Father surrounded by the angelic hosts.

For the first time the great size of the Crypt reveals itself; twenty-four feet in the center, and stretching away two hundred feet in length and one hundred and sixty feet in width. This vast space, unbroken by any upright support, is said to be unequalled in the history of architecture. Certainly the impression produced approaches a reverential awe, and the beholder is thrilled at the possibilities here revealed for the public services, preaching, processions, and all the rich religious life of Catholicism. The Crypt will seat comfortably eighteen hundred persons, and on the last day of the Holy Name Convention three thousand persons found standing room at the Pontifical Mass celebrated by Cardinal O'Connell.

Gradually the decoration of the Crypt is being completed. The fifteen lunette windows, executed by Mr. Connick of Boston, are in place, and are attracting a stream of visitors by the delicate mystic beauty of their thirty richly colored figurines of prophets, apostles, and primitive saints, illustrating most happily prophecy, promise and fulfillment, as exhibited in the origins of the Christian religion. He is the same artist who executed recently the glorious windows of the neighboring church of Trinity College.

The glass offers the effect of a rich tapestry, before which the spectator is at a loss which to admire most—the texture, design, warmth, or finish. Small as they are, these fifteen exquisite lunettes claim already a place in the history of American stained glass. Place has been found among these eloquent figurines for Saint Patrick and Saint Columbkille.

Contracts have been signed for the execution of the footings or bases of the two southern piers of the great dome that will one day rise to the height of two hundred and forty feet from the lowest level, or sub-basement of the Crypt. The footings or bases of the two northern piers of the dome are already constructed. Each of the four great footings is sixty-two feet square and ten feet in depth, one solid mass of reinforced concrete, calling for two hundred tons of steel rods in all four footings. It is by far the largest and most wonderful engineering task yet undertaken for any Catholic church in the New World. The soil has been severely tested, and the best expert judgment has approved the entire plan of the mighty dome about whose interior will one day be exhibited all the glories of Mary Immaculate in mosaics as immortal as those of Ravenna or Monreale.

The execution of the southern footings of the dome piers means an addition of one hundred feet in length to the present Crypt, bringing its actual length to three hundred feet, leaving yet to be constructed one hundred and sixty-five feet of a basement seventeen feet high before the great upper church can be thought of in terms of execution.

ENLARGEMENT OF SALVE REGINA OFFICES

Owing to the growth of "Salve Regina" and connected activities it has been found necessary to construct additional office space. Two one-story buildings have just been completed, each one hundred feet long by twenty-five feet broad and fifteen feet high. These quarters will relieve at once the overcrowded rooms of the little "herald" of the National Shrine of the Immaculate Conception and will permit a more rapid development of the service it can render to our Blessed Mother in the construction of her great edifice.

TWO PERPETUAL SCHOLARSHIPS:

\$10,000 EACH

The Class of 1899, Boys Roman Catholic High School of Philadelphia, has donated to the University the sum of Ten Thousand Dollars (\$10,000.00) for a Perpetual Scholarship in favor of the sons of members of the Class, to be earned by competition. At the suggestion of Rev. Joseph L. C. Wolfe, zealous pastor of St. Barbara's Church, Philadelphia, the Class of 1899 decided that there could be no better way of celebrating the Twenty-fifth Anniversary of their Graduation than by founding a Perpetual Scholarship at the Catholic University of America in favor of the sons of members of the Class. Accordingly Rev. Father Wolfe and some twenty members of the Class visited the University about the middle of November and presented Bishop Shahan with the sum of Ten Thousand Dollars, hoping that their example might be followed by others. They were entertained at dinner by Bishop Shahan who thanked them heartily in the name of Catholic higher education, and dwelt on the happy results in coming years, of their generous action. They spent the afternoon visiting the grounds and buildings of the University, and agreed, before parting that they would return next year.

The Alumnae of Mt. St. Joseph Academy and College, Chestnut Hill, Philadelphia, have donated the sum of Ten Thousand Dollars (\$10,000) to the Catholic Sisters College at the University for a Perpetual Scholarship in favor of the Sisters of St. Joseph.

This welcome foundation permits the attendance forever of a Sister of St. Joseph's at the Catholic Sisters College. The Alumnae of Mt. St. Joseph of Chestnut Hill are to be congratulated on this noble act, in favor of their beloved Alma Mater, an act at once very generous and very beneficent. God will surely reward them for their practical interest in Catholic higher education. In years to come they will probably consider no good act of their lives superior in efficiency to this foundation.

Like the above-mentioned foundation of the 1899 class of the Roman Catholic Boys High School of Philadelphia, it will perpetuate forever, the influence of advanced education under the best Catholic auspices.

Appropriate exercises in observance of Education Week were held on Tuesday, November 18, and Thursday, November 20, in the Assembly Room, McMahon Hall, at 12 o'clock noon. The Right Reverend Rector, Bishop Shahan presided. Following is the program:

REV. DOCTOR McCORMICK.

Need of Enlightened Citizenship... REV. LEO L. McVAY.

MONSIGNOR PACE.

Mutual Relations of Teacher and Pupil.

REV. DR. JOHNSON.

The Very Reverend Superiors of religious houses, professors and students of the University were cordially invited to attend. Classes were suspended during the exercises.

Sunday December 7, 1924, at 8:00 p. m.

1. Intermezzo, for Violin *Edward Schutt.*
Rev. Mr. Aloysius T. Boylan.
2. Mary and Theology
Rev. John S. Middleton.
3. Praeclara Custos Virginum *Old Hymn Tune.*
Chorus for Two Equal Voices.
4. Mary and the Liturgy.
Rev. John J. Fallon.
5. Recordare Virgo Mater Dei *Abel L. Gabert.*
Solo and Chorus for Two Equal Voices.
6. Mary and Life.
Mr. Speer Strahan.
7. Ave Maria, Solo, Violin and Piano *Cesar Franck.*
Mr. Herman Fakler.
8. Closing Remarks
Rt. Rev. Rector.

NECROLOGY:

VERY REV. LAWRENCE F. KEARNEY, O. P.

Very Rev. Lawrence F. Kearney, O.P., who died at Zanesville, O., Nov. 25, 1924, was one of the noted leaders of the Order of Friars Preachers in this country and founder of the Dominican House of Studies at the Catholic University. He was the only priest in the history of the Dominicans of Saint Joseph's Province to serve three terms as Provincial. He was chosen for that office in 1897, again in 1901 and a third time in 1905.

At the expiration of Father Kearney's third term, petition was made to Rome for a dispensation granting him permission to serve a fourth term, but the permission was denied.

It was during his second term as Provincial that the Dominican House of Studies, at the Catholic University, was established. There was considerable opposition to Father Kearney's plans. The contention was that, according to the project, the house of studies would be entirely too large for the order. The Dominican Provincial, however, realized that the future growth of his order in the United States would be great. The house is too small today to meet the increased requirements of the order.

At the end of his first term as Provincial he was honored with the rare degree of Master of Sacred Theology. He was the author of a number of theological treatises. During his terms as Provincial he was called frequently to Rome for consultation. He was influential in the General Chapter of the Dominican Order.

The sermon at the funeral was delivered by the Rev. Michael J. Ripple, vice-provincial of the Dominican Order.

DONATIONS OF MRS. GEORGE J. MAY AND

MISS RAPHAEL ELLIS

The University is indebted to Mrs. George J. May of Washington, D.C. for 285 volumes on art, travel, literature and religion, many of them quite rare and valuable. She also donated a fine engraving of one of the most famous masterpieces of Franz Hals and a rare panoramic view of Rome that emphasizes all the remaining ruins of the imperial city as they appeared in the days of Piranesi. Miss Raphael Ellis, of Washington, D. C., presented to Bishop Shahan a fine and large tapestry portrait of George Washington executed with great fidelity and skill over sixty years ago for the old St. Vincent's Orphan Asylum.

UNIVERSITY OF MICHIGAN



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